

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., June 18, 1925

NEW SERIES  
VOLUME XXVII, No. 26

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# More Regular Givers are Hope of Baptist Causes

The committee authorized by the Southern Baptist Convention and appointed by the Commission on Cooperative Program to work out a well coordinated schedule of teaching stewardship and securing the adoption of approved or better financial methods in the churches issues the following statement and recommendations:

1. The Southern Baptist Convention in adopting the Cooperative Program for its work commits itself to a financial policy which seeks to provide funds for the support of all cooperative denominational enterprises. In so doing, the denomination relies upon systematic and regular giving on the part of individuals and churches.

2. Upon investigation we find that  $\frac{1}{8}$  of our constituency contributes approximately  $\frac{7}{8}$  of the funds contributed for denominational purposes and that this  $\frac{1}{8}$  is composed of the regular systematic givers, the remaining  $\frac{7}{8}$  being either irregular or non-contributors.

## This Year's Collections Inadequate

3. We are confronted by the startling fact that the contributions for the first four months of the 1925 Program, for both State and Southwide objects, aggregate a little less than \$2,000,000. If this is continued during the year, it would amount to but \$6,000,000 and this sum when distributed according to the percentages adopted will fall far short of meeting the needs of the various enterprises included in the Cooperative Program.

4. Hence our situation and duty are clear. If we can increase the number of regular and systematic contributors, we shall thereby largely increase the funds for our denominational work and if we could double the number of regular contributors we would thereby be enabled shortly to solve our financial problem, and we know no other way to accomplish this end.

## Tithe Would Produce \$150,000,000

It is estimated that the income of Southern Baptists is \$1,500,000,000 annually. The tithe, which should be the minimum standard of giving on the part of Christians, would yield \$150,000,000.

In view of these facts, the committee would call upon the denomination at large, pastors, church officers and all members of the churches, to give serious consideration to and to address themselves at once in a systematic effort to enlist all of the members of the churches in the financial support of the Kingdom program and to develop them in the grace of liberality and Christian character.

We especially recommend that the following be undertaken at once:

1. That all our pastors preach on the present emergency, setting forth in detail the situation as it confronts our beloved denomination and calling upon all our people to come to the relief of our common cause by giving themselves in consecrated service and contributing of their means heroically and sacrificially.

## Would Enlist Every Member

2. That in all churches where the every-member canvass has not been made for the 1925 Program that the same be undertaken at the earliest possible date in an effort to secure a pledge from every member to the Cooperative Program, which cares for both State and Southwide objects. The emergency clearly demands that this be done immediately if our great causes are to be relieved during 1925.

In churches where the every-member canvass has been put on but has not been completed, that the same be carried to completion at once in an effort to reach every member of every church.

3. That churches not now using the duplex envelope be urged to put in the same for the remainder of the year, and the churches are asked to avail themselves of the Sunday School Board's offer to give the initial set to churches not now using this system.

This brief statement is sent forth at this time in the hope of meeting a present and urgent emergency, the belief being that once the constructive, forward-looking, cooperating forces of Southern Baptists see the needs of our organized work they will help by their interest, their prayers and their cooperation in every other way, including their money, in helping lift the debts upon our state and general mission boards and meeting the imperative needs of all our organized work through a more regular and more liberal support of the Cooperative Program.

## Commission on Cooperative Program



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## LET US NOT BE SIDETRACKED

It is of the utmost importance that Southern Baptists keep on the main line right now. Side tracks have their purposes, but the train that gets on the side track for any length of time will get behind its schedule, and has to get out of the way for every thing.

Our chief business is to carry the gospel to all the world, and to teach those who have been won and baptized. When we are doing these things we know that we are on the main line of the ongoing of the Kingdom. However, there is grave danger at this time that we may get off on the side tracks. At our Convention in Memphis we had a lot of interest about the statement of Faith; some good brethren did not get all that they wanted in the statement, and there were some who wanted no statement at all.

But this much is true, we gave to the world the greatest expression of our Faith that any religious body has given out in these days of uncertainty. The document stands four square for the great essentials of the faith "Once for all delivered to the saints". All the brethren concerned wanted to do the right thing, and all that Committee are mighty good Baptists. There is no comfort to the Modernist in the expression of our belief which we have given to the world. The things which we affirm are fatal to the whole evolutionary hypothesis. No believer in organic evolution can accept our statement about the Bible, he will not agree that man was "created by the special act of God according to Genesis", he denies what we affirm about the deity of our Lord, his Virgin Birth, his miracles, his atoning death, his bodily resurrection, his ascension to the Father and his personal return. We can make a great aggressive fight for the kingdom on that platform. The overwhelming majority of Southern Baptists have no sympathy with and will not tolerate the teachings of organic evolution in our schools or anywhere else that they control. We hit that old snake a mighty blow in the right place, and while we did not hit as often as some good brethren wished, there is no question that he and his friends are getting mighty little comfort out of the situation. We are all agreed as to purpose, while we may differ slightly as to method. We have struck our blow for this time, and let us not spend the year trying to stop the tail from wiggling. It will be easy for us to spend the coming year in agitation and discussion which will cripple all lines of our work. I think the devil would be glad to see this done; I know he would rejoice to see us broken into warring factions saying all sorts of hard things about one another. There are some brethren who will strive to make this a year of debate and unrest; controversy is the breath of their nostrils, they don't mean any harm, they are just built that way. Now if this spirit prevails we will have no great revival for which some of us are praying; we will pay none of the pressing debts that hinder our work, and we will not enlist our host of unenlisted churches. Let us keep our eyes open, and if the old snake of Modernism lifts his head hit it again, but let us remember that it will avail little to stop evolution unless at the same time we give the gospel to the world in a mighty way.

We ought to pray for a mighty revival. One real, old fashioned, Spirit led awakening will do more to destroy Modernism than all the debates in the world. We never killed Campbellism by debating with them, we had the truth and could hold our own in discussion, but we never passed them until we went on preaching the gospel and holding revivals, they could meet our arguments better than our prayers and evangelistic preaching.

It would be mighty easy just now to get to saying suspicious and unkind things about one another, and forget about a revival. The millions of lost throughout the land challenge the evangelistic efforts of Southern Baptists. Let

us put our hearts into it, preaching a whole Bible without the slightest mutilation, and a whole gospel just like our fathers preached it. Not long ago the editor of one of our great Southern dailies, interspersed an editorial on the needs of the South with the statement, "Just now the South needs a good rain more than any thing else". Just now Southern Baptists need a great revival more than anything else. If we want to get rid of the thing we call Modernism for all time, let us work and pray for a great revival.

Then there is our mighty missionary task. The condition is serious, our boards are in debt, and these debts must be paid, they are our debts incurred in doing our work which we had planned. There is nothing in the debts to alarm any body if we just keep on the main line. We ought to send out a lot of new missionaries, we ought to lengthen the cords and strengthen the stakes for our great Home Board. These are loads on the main line, and here are our main tasks, let us use all the steam we have for the next year pulling the load.

After all, brethren, the best defense of the truth is telling the truth, all the truth, all the time. If we will preach a whole Bible in the power of the Holy Spirit it won't need much defending. Defense alone never won a victory in the world. Ours is an offensive warfare, we are to carry the battle to the enemy, and not wait for him to come to us. A red hot revival in every Baptist church in the bounds of our Convention will make our Lord and his gospel such a mighty reality to our people that they will have no time to listen to a fellow whose teachings consist of a bundle of interrogation points. A people swayed by a mighty passion to tell about the crucified Christ to the ends of the earth is pretty well inoculated against the germs of false doctrine.

The writer believes as much as any man living in keeping our faith pure and protecting our institutions from the inroads of error, but let us not stop to build breast works, and debate about the best plans when we ought to be going over the top in a mighty charge upon the ranks of the enemy. God is giving the Baptists the greatest opportunity of the centuries, we have put ourselves on record before the world as to our faith; let us not be sidetracked, but move out down the King's highway doing our best for the great things of the kingdom. This does not mean that we are not to smite error when it becomes necessary, but we have just struck a mighty blow, and let us build the kingdom of our Lord and his Christ as well as tear down the defenses of the enemy. This ought to be our greatest year, and will be if we keep off the side-tracks.

—E. K. Cox,  
Gloster, Miss.

## HOW TO STUDY JOHN'S PICTURES

By Eldridge B. Hatcher, Blue Mountain, Miss.

Bear in mind that each incident in Christ's life, as narrated by John, is a partial portrait of Christ. To discover the portrait, therefore, should be our chief purpose in studying the incident.

Suppose we consider the story of Christ healing the nobleman's son, as told in the fourth chapter, and as we study the incident let us watch for the traits and characteristics of Christ which the incident reveals. First, let the entire chapter be read rapidly, followed by the reading—several times—of the narrative itself, and during this procedure let the reader watch the soul of Christ in action. That is, let him try to determine what thoughts are in Christ's mind and what feelings in his heart during the incident.

May I suggest the forty-eighth verse as the key verse,—"Except ye see signs and wonders ye will not believe."

Now let us build the incident around that statement of Christ to the nobleman. The statement indicates that the nobleman did not then believe in Christ to any appreciable, or worthy extent. Desperate about his dying boy and grasping at every possible chance for a cure, he hur-

ried to Christ, but he seemed to think it necessary for Christ to go with him to Capernaum in order to heal his son. Christ's problem with the man, therefore, was to build up in him the belief that he had the divine ability to heal his absent son by a mere word. Accordingly the Master said to him, in substance, "Your appeal to me is a sort of venturesome taking of chances. But you will not believe in me until you see the actual cure. But I do not desire from men a faith built on signs and wonders. Therefore I say to you, 'Go to your home and there you will find your son well.'" In response to that command from Christ a new faith arose in the nobleman's soul "and the man believed the word that Jesus had spoken unto him and he went his way."

What produced such a change in the man's faith? He had come to Christ thinking that he was unable to heal his son at a distance by a mere word of command. But in a moment there came a change, and the man believed that Christ could, by a word, heal his son, and at once he started for his home leaving Christ behind.

Evidently it was something in Christ that the nobleman saw, or felt, that created his new faith. Christ had worked no sign. He had simply spoken to the man. It must have been something in Christ's eye, or in the manner of his speech, that convinced the nobleman that a divine being stood before him in whom he could completely trust.

What then is the shining trait in Christ that the incident shows? His loving interest in building up the faith of this stranger is one shining trait, while his compassion and power, in the case of the healing, are two other signal traits.

But may I suggest as the big fact about Christ which this story shows is his attitude towards his own miracles. He was ever seeking to get people to look at him rather than at his miracles, as signs of his divine mission. He wanted his miracles to be merely windows through which they could look into his soul. It hurt him for people to treat him as a mere wonder worker, and yet it was in this light that the crowds generally regarded him and flocked after him. His soul was a fountain of eternal life for the people, but they saw not him but the signs and wonders. He did not want a faith founded only on what he did, but on what he was. He made the nobleman take a good, deep look at him. The man was compelled to decide quickly whether that man, Jesus, could by a mere word, heal his distant son, and so, he "looked him over" and tried to look him through, and that was what he wanted the man to do—to fix his eye on him. Of course there naturally followed a belief in Christ's divine power to heal.

Now look back into the preceding chapter,—the third, which contains the story of Nicodemus. What was Nicodemus' trouble? He had his eye on the Master's miracles instead of on the Master himself. He had a faint amount of faith,—just enough to bring him to Christ for an interview, but it was a faith that was awakened by the thought of Christ as a wonder worker. In his first words to Christ he stated that he had concluded that he must be a teacher from God, for otherwise he could not do the miracles that he did. How much more it would have delighted Christ if Nicodemus had approached him saying "Master, because of the wonderful being that I see you to be I know that you must be from God." But, no, he came to Christ as to one who had about him a power to do "signs and wonders", and from that view of Nicodemus the entire conversation of the chapter followed as a natural result.

Is it an accident that John puts these two incidents so close together,—one following the other? I think not. They both show the frightful tendency among the prominent classes to regard him as a sign worker, and they also show his disappointment and his disapproval of the same. That was the big load on his heart which he had to carry to the end,—the inability of the people to see him.



# Southern Baptist Theological Seminary Building Campaign Page

Edited by

CHAS. F. LEEK, Th.M., Publicity Secretary

## THE SEMINARY AS I SAW IT IN 1925

By M. O. Patterson, Th.D., Clinton, Miss.

I attended the closing exercises of the Louisville Seminary in May. Thirteen years had passed since I was there as a student. Some impressions will abide with me. These gather about the Seminary as I saw it.

I saw the greatest Seminary in the world located in the heart of a modern city, surrounded and crowded by boarding houses, business enterprises, hotel buildings and street car lines; enveloped in dust, smoke, soot and the noise of traffic. One impression of this scene lingers—the heart of a modern city, with such environment, is not a desirable place for ministerial training. Such distractions are not conducive to the cultivation of the deepest devotional life nor the finest intellectual effort.

I saw buildings entirely outgrown and inadequate for the present needs. Class rooms and a dormitory which accommodated student bodies of 250 or 300 ten years ago no longer adequate for 400 or 500 students. This year 415 regularly licensed or ordained ministers were enrolled in the Seminary. At the end of another ten-year period I confidently expect to see 500 to 600 students enrolled there. For such numbers there would scarcely be standing room for them in the present class rooms. Larger buildings are an absolute necessity.

### Married Students Appeal

It was surprising to me to find that 45% of the student body are married students. As rents advance the problem of housing them becomes more acute. Some find satisfactory apartments. Many do not. They take what they are able to get. High rents and undesirable environment in which to rear children are making the training of married students more difficult. Ought not the great denomination whom these are to serve provide for these God-called men who desire their training in the Louisville Seminary? It will rejoice Southern Baptists to know that this need is to be met out of funds from the present campaign, in the erection of a score or more of cottages on the new grounds adjacent to the Seminary buildings.

My impression of "The Beeches" lingers. Only the imaginative genius of a poet could portray the wondrous natural beauty of this place. A fifty-acre campus, sufficiently removed from the city's noise, dust, smoke and traffic, yet in such proximity to the city as to have the advantages of all modern conveniences; a campus almost completely surrounded by woodland, furnishing quiet and solitude in which to cultivate the deepest devotional life and to put forth the finest intellectual effort—here the great school of the prophets is to be located. New Norton Hall, well shaded by "the Beeches" and facing the Lexington Road, is going up rapidly and will furnish adequate class rooms and offices for the future. New York Hall will be situated near the center of the campus. The foundation work of this building is under way and, when completed, it will accommodate approximately 350 single students. Cottages for married students are to be built on the campus.

### Ideal Location

This ideal location made me hungry to be a student again in the school of the prophets. Praise God for this wondrous natural environment in which our future denominational leaders are to be trained. I am wondering if the Lord did not ordain this to be the campus of the greatest Seminary in the world. Surely "in stillness and quietude are men of God prepared for their battles of life".

One other impression lingers. My heart was

## SEMINARY MUST CONTINUE ITS CAMPAIGN

By Chas. F. Leek, Th.M., Publicity Secretary

Receipts from the Baptist 1925 Program and the action taken by the Southern Baptist Convention in Memphis point out clearly and definitely that the Southern Baptist Theological Seminary must prosecute the original plan authorized by the Convention for the raising of an emergency building fund during 1925. The recent Convention put itself behind any loans the Seminary might deem wise to negotiate but did not intend, thereby, that the present building campaign should cease nor did it make provision for the Seminary's present critical situation.

Let us consider the facts:

I. The 1925 Program desired that the Seminary get 10% of the \$7,500,000.00 objective, which would have netted the Seminary \$750,000.00. However, despite the good intentions and good will of the Convention, the report of the Seminary receipts from the 1925 Campaign up to June 1, 1925, is as follows: Alabama, \$1,448.11; Arkansas, \$1,000.00; District of Columbia, \$358.68; Florida, \$2,419.04; Georgia, \$5,655.00; Kentucky, \$8,077.30; Louisiana, \$1,740.47; Maryland, \$2,475.00; Mississippi, \$3,816.87; Missouri, \$1,944.47; New Mexico, \$332.50; North Carolina, \$5,233.28; Oklahoma, \$1,367.65; South Carolina, \$6,926.37; Tennessee, \$5,239.30; Texas, \$11,572.25; and Virginia, \$5,224.53. Total, \$64,830.82. This total is a little more than the 1925 objective proposed for the Seminary monthly, and represents what was received of an intended \$312,500.00 for the five months. The responsibility for this situation falls on the shoulders of those who failed to give as they were able.

II. Should the \$7,500,000.00 objective be reached by the end of the year and the Seminary get its full \$750,000.00 share, that will be but one fourth of the immediate needs, but the people by their present record have told the Seminary not to expect over \$200,000.00 or but 10% of immediate building necessities. That would bankrupt any church or any business.

III. The Future Program Commission of the Convention recommended that \$5,000,000.00 be the objective for 1926 for South-wide objects, of which 5% or \$250,000.00 is allocated to the Seminary. Whether the Seminary gets even this much depends on the gifts of our people.

IV. Therefore, since the various Convention agencies haven't it to give, the Seminary can not hope for its building emergency to be met by the budget allocations. If Southern Baptists wanted to meet the Seminary needs that way they could, and that would be the ideal way. But we must meet conditions as they are, and present conditions dictate a continuation of the policy to secure building gifts over and above the budget gifts during the year 1925.

rejoiced and I felt grateful to God that the young ministers of our Southland have the opportunity of sitting at the feet of some of the world's greatest teachers. I found myself wondering if the places of the older men of the faculty could ever be filled when they have finished their course. But the younger men of the faculty are men of great brain and heart and will be worthy of the mantles that shall be transferred to them in later years. The Baptists of the South should join hands and hearts in the effort to provide adequate material equipment, making it possible for these men of prophetic vision, mature scholarship and seasoned consecration to bless others in the largest way.

## IMPORTANT QUESTIONS ANSWERED ABOUT THE SEMINARY

By President E. Y. Mullins, Louisville, Ky.

Two questions have lately been asked about the Seminary. The first is, What relation does the plan adopted at the Memphis meeting of the Southern Baptist Convention have to the building program of the Seminary in 1925? The answer is that the plan adopted at Memphis does not bear directly upon the 1925 program of the Seminary at all. In 1924 the Convention in Atlanta allotted a ten per cent quota from South-wide funds to the building fund through the calendar year 1925. In addition it granted the privilege of soliciting individuals during the calendar year 1925 for additional gifts in order to meet the emergency caused by the neglect to provide for the Seminary in the Seventy-five Million campaign. Both of these provisions continue in force through the year 1925—the soliciting of individuals and the ten per cent quota; let there be no misunderstanding on this point. The provision in Memphis looks to 1926 and the years which follow, which it is not necessary to dwell upon in this connection. The details will be published in the minutes of the Convention.

The other question relates to the property now occupied by the Seminary. The trustees have decided, after very careful consideration, to hold the three parcels of ground now occupied by the Seminary to be leased on long terms at a rental to be adjusted every five or ten years, in order to provide an income for the support of the Seminary. Some of the property may be sold, but probably most of it will be held for the above purpose. The reasons for this decision are as follows:

1. The last appraised value of the property was a little more than a half million dollars. This would provide only about one-fourth of the sum required for new buildings. Statements to the contrary simply are not true.
2. The property is very likely to increase in value in the next ten or fifteen years, and the Seminary should have the benefit of the increase and the additional income based upon future valuations of the property.
3. This will be an excellent endowment for the Seminary and will prevent the necessity for inaugurating a campaign for endowment funds after the completion of the new buildings. One experience which will well illustrate the wisdom of the above course on the part of the Board of Trustees may be given. A certain church sold a corner lot two squares from the present Seminary location about twenty years ago for the sum of \$120,000.00. Another church across the street on the opposite corner held until seven years later its lot (which was smaller than the first one named), and then sold it for \$360,000.00. The increase in the value was due to the progress of business in the direction of these two church lots, and it is this prospective increase of value which has led the Seminary Board of Trustees and all business men who have considered the problem to the opinion that the wisest thing is not to sell all of the property now, but to hold it for long term leases as indicated above.

Dr. Kyle M. Yates, associate professor of Old Testament Interpretation and understudy of Dr. John R. Sampey at the Southern Baptist Theological Seminary, recently preached in a week's evangelistic meeting at the Orphanage Baptist Church, Thomasville, N. C., in which over 100 men, women, boys and girls were added to the church, fifty per cent of whom came for baptism. A large number of young people consecrated themselves to definite Christian service. Dr. Yates is a Wake Forest College graduate and product of the Seminary.



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### JESUS AN APOSTLE

We are familiar with the use of the word apostle as designating the twelve men whom Jesus chose to attend him and whom he commissioned to carry on his work while he was on earth and after his ascension. Only once is the word used of Jesus himself, (Hebrews 3:1) when we are told to "consider the Apostle and High Priest of our confession". But while the name apostle is given Him only once in the Scriptures, the corresponding verb is used in connection with him many times. For example Jesus speaks of himself in the tenth chapter of John as "Him whom the Father sanctified and sent into the world". Here the verb "sent" is *apostellen*, exactly corresponding to apostle. Again in Jesus' prayer in the seventeenth chapter of John he says, "This is eternal life to know thee and Jesus Christ whom thou didst send, or apostle: Again in John 20:21 he says, As the Father hath sent (apostled) me, even so send I you.

Of course everybody now knows that in the broadest sense an apostle is a missionary. That is what they were at first. That is what Jesus was, a missionary. Jesus was a missionary from heaven to earth. But words have a way of narrowing their meaning as they go on. And this word is no exception. Our word missionary has become limited in its meaning. Originally meaning one sent by anybody on any errand or for any purpose, we now limit it to one who is sent of God to preach the Gospel to those people who have not heard it. And the word apostle becomes still more specific and technical in its meaning and application, till it comes to mean a commissioner, one with a definite commission, which embraces a purpose to be accomplished, instructions to follow, and full authority to carry it out.

First there is a specific task or purpose to accomplish. Jesus was sent into the world to accomplish a definite work. He was not like an ordinary ambassador from one country to another, who shall look after the general interests of the government and people whom he represents. He is not simply expected to attend to any matters that may chance to arise. He is an ambassador extraordinary and a minister plenipotentiary.

More than once since the world war some country has found it necessary to designate and send to another nation a special commission to attend to matters which cannot be handled through the ordinary diplomatic channels. These men were specifically commissioned to attend to a specific business. Such a situation made the coming of Jesus a necessity. A condition had arisen that no other agency was competent to deal with. A world in sin must be saved. A race in rebellion must be reconciled. It was a case demanding a special commissioner and Jesus was made the apostle of God. It is significant that he is in the same sentence called "The apostle and high priest of our confession", but we can't go into that now. The two offices are closely connected. Here is his task, as an apostle.

The other idea in an apostle or commissioner

is that of authority. He must have authority to transact business for the one who sends him forth. Paul speaks of authority as being a special prerogative of an apostle, 2 Cor. 10:8. Jesus also gave the apostles authority as he sent them out. There is no need to go unless the commission carries authority. Jesus was an apostle of God and as such carried authority with him. The people were amazed because he spake as one having authority. He said, "That ye may know that the Son of Man hath authority on earth to forgive sins", he commanded the paralytic to walk. He had power, authority, to lay down his life and authority to take it again. For this reason he is represented in Revelation as having the keys of hades and of death.

Jesus has ample authority from God to carry through the purpose of his coming. He says, "All authority in heaven and on earth is given unto me, go ye therefore and make disciples". He has the right to requisition all possessions and all forces. Not only has he the right, but he is in the exercise of it. His apostleship will not be finished until the task is done. And his authority will be used to finish the task. Nothing else has the right of way till this is done.

### FOR THE LOAVES AND FISHES

To what part of our anatomy does religion make its strongest appeal? Someone protests perhaps that religion has nothing to do with anatomy. Well, there were people in the long ago who followed Jesus, at least across the lake, because they "ate of the loaves and were filled". Maybe we had better not be too hard on them till we have examined ourselves. Did you ever know a preacher that couldn't go out and preach in a destitute community, but if the "Board" offered him some compensation for it, he could get the consent of his mind (?) to go. There have been men who could write well for the denominational paper and edify their brethren, but who didn't have time to do it. But if some call to preach a week away from home with a prospect of an "honorarium", well that was different and time was plentiful. Have we ever looked down into our anatomy and really discovered the seat of our religious emotions or energies. Maybe after all the stomach may be the determining factor in some of our religious attachments and activities.

Now this is fearfully bad manners to call attention to such unpleasant facts. No we don't mean the use of the word stomach, but we mean of our motive in religion. But what's the use of the raising of such a question as the investigating praying, "Search me, O God, and know my heart; try me and know my thoughts"; and then as he turns a candle or a flashlight our way begin to complain about raising ill-mannered questions about our motives in serving God? Are we really called to a salary, or are we called to service? Are we looking for a job by which we can make a living, or are we looking for an opportunity to save men from sin and death and hell?

That experience of Jesus recorded in the sixth chapter of the Gospel of John must have been one of the most painful and disappointing in his whole ministry. The day before he had had a glorious time on the hillside overlooking the East shore of the Lake of Galilee. He had preached and taught and healed the people, and closed the day with the great miracle of feeding the five thousand who had hung upon his word. It was so exhilarating that they wanted to make him king. He had to dismiss the multitude, send the disciples to their boat and himself retired to pray. The next day the crowd was in search of him and crossed over to Capernaum looking for him. But Jesus was not deceived. He saw they were governed by their appetites and had no higher motive.

There is an irrepressible if not an eternal conflict between flesh and spirit. And here the flesh

is in control. These people were spiritual duhards. Their souls were sodden with fleshly lust, and their faces were heavy with the hunt for bread. How the face of Jesus must have contrasted with theirs at that moment. He was lifted up with the consciousness of a high mission, across the mobile soul of the Son of Man there came the shadow of a great pain as he looked into the faces of these people who had followed him to Capernaum. Here are people in whom there was no stirring of spiritual desire; no knowledge of anything beyond what ministered to physical appetite. They were even below those whom Jesus rebuked with the words, "O fools and slow of heart to believe all that the prophets have written". They were not vicious, they were friendly after a fashion, but the soul in them had never been awakened.

Jesus reproved them with, "Ye seek me not because ye saw the signs but because ye ate of the loaves and were filled". This seemed not to reach them and he continued, "Labor not for the food which perisheth, but for the food which abideth unto eternal life". They make still a half stupid response, with the question, "What shall we do that we may work the works of God". These people never rose above the conception of religion as a means of livelihood. It never entered their minds that it was a means of service to others. The benefits which were to accrue to them was all the side of religion of which they ever got a glimpse.

Godliness as a means of gain has not yet departed from men's minds. The temporal benefits is as high as some ever look. It is enough to sicken the souls of Christians to see that after centuries of Christian teaching, the hearts of men are still sodden with earthly desire, and the motives of men, even religious leaders and spokesmen, still need a thorough overhauling and constant rebuke and renovation. Are we of this generation equal to service for which there is no pay, and sacrifice which will bring us into fellowship with the Master?

### BITTERNESS IN THE END

There was a good deal of discussion before the Convention met in Memphis as to the sort of statement of faith which should be made. Of course everybody is familiar with the nature of the discussion there; and some are of the opinion that the discussion will go on. We have received a few contributions to the discussion for publication in The Baptist Record, but they are held for further developments. The Editor has felt also the strong temptation to make a few feeble remarks, but has so far resisted the temptation.

Now we have very positive convictions as to what was said and done at the Convention, and as to what was not said: We voted our convictions at the time, and don't hesitate here to say that we voted for the Stealey amendment, which was lost. But the majority voted the other way and we are a Baptist and a democrat. We still think it would have come more nearly guaranteeing peace and co-operation if the amendment had carried, but it didn't. We do not mean to say that we would accept any and every vote of the Convention, right or wrong. But when those who wrote the majority report profess adherence to the fundamentals of the faith, we want to give them a chance to prove their loyalty, and not put them out of the synagogue until they are proven guilty.

In other words, it seems to us the responsibility is now upon the people who supported the majority report, and we are for giving them every opportunity to prove their wisdom and their faith. The danger now is that this fight for truth will degenerate into a personal squabble. Indeed there are signs that it is already reaching that stage. And if we do not give careful attention to our words it will go from bad to worse. In the days when David was succeeding Saul and the people were divided and were having a bitter family row, old General



Abner called Joab and told him this thing was sure to come to bitterness in the end. We are just at that point in our contending for the faith. Charges are being made that will engender bitterness, and there is a prospect of its becoming a personal matter rather than a desire for the establishment of the truth of God. It seems to this writer that time should be given now for those who believe the statement satisfactory to prove it. If it works it's good. If it doesn't work, it will soon be seen. If there have entered into it unworthy motives and unworthy methods, these will come to light and be rebuked.

We are in receipt of a small volume of poems by Gambrell C. Summers, with the title *De Profundis*. These poems are highly spoken of and are by a young preacher who plans to enter college this fall. The sale of these books, \$1.25 each, will help him to make preparation for his life work. His post office is Brookhaven, Miss.

**Journalism: Its Ideals and Its Duty to Humanity**, is the subject of an address by Mr. Richard H. Edmonds to the School of Journalism of Mercer University. It is printed in pamphlet form and ought to help all men in this line of business, actual and prospective.

Reports from China published in the daily papers with reference to the anti-foreign uprisings indicate that the condition of Missionaries in the interior is very precarious. They can be protected in the coast cities but not always in the interior. The situation is similar to that of the Boxer uprising in 1890. It is a call to prayer on the part of Christians in America.

At the recent commencement of the Southern Baptist Theological Seminary, including several who got degrees during the session, ninety-two ministers were graduated, a total exceeding the enrollment of 127 of the 162 seminaries and theological departments of all denominations in the United States. It was the second largest class in the history of the Louisville school, 101 being in the 1922-23 graduating class. Dr. J. R. Hobbs of Birmingham, Ala., preached the baccalaureate sermon, Rev. E. McNeil Potat, Jr., of China delivered the Missionary address, and Dr. M. O. Patterson of Clinton, Miss., made the Alumni Address.

Pastor C. T. Johnson probably had the greatest day of his life at Marks Sunday when the church moved into their beautiful new building, and he has had many red letter days. Anybody can understand the joy of this noble church as they enter this three-story structure of plush brick and concrete. Somebody with a highly developed sense of beauty conceived the combination of colors within and without the church. The interior finish is of red gum and the seats are of the same material. Apparently all the windows are handsome memorials. The departmental arrangement for Sunday School room is of the most recent and approved pattern. There is ample provision for all the W. M. U. work, and the young people's organizations. The house has been built and equipped at a cost of \$50,000; and we do not know of a town of its size anywhere that has its equal. The happiness of the people is overflowing and contagious. The editor preached on Sunday morning and speaking was easy because of the acoustics and the responsiveness of the people. The children were there singing their hosannas. It had been the hope of the pastor and church to have Dr. Gunter also but other engagements prevented. We met a large company of old friends with whom we wished to tarry longer, but couldn't. It was a delight to be in the home of Mr. and Mrs. P. M. B. Self and to hear people say, "cousin" again. We had a short visit with Mrs. Jane Burford, now nearly 90 years old. She was one of the earliest of our people to be deeply interested in the missionaries.

Of the 108 recent graduates from Mississippi A. and M. College, three express a purpose to return to the farm.

Brother S. W. Rogers, now in Louisville, Ky., will be in evangelistic meetings all summer, one of the meetings at Eagle, Ky., where another Mississippian, N. G. Hickman, is pastor. Dr. R. J. Pirkey will assist Brother Rogers at Sparta, Kentucky.

The Jackson Daily News says: "Just about the best way imaginable to start a girl on the road to hell is to put her into a bathing beauty or movie contest".

Dr. W. A. McComb and Dr. J. L. Johnson are having good success on the coast in their canvass for the Endowment of the Woman's College. The responses of the people have been beyond their expectations.

Home and Foreign Fields says: "Polemics and controversy, especially over disputed theological questions, have never seemed to favor a vital, aggressive missionary Christianity". Well we have seen a good deal like that going the rounds lately; but if we remember right the greatest missionary of all time was the apostle Paul and he was about the best fighter we know anything about. All his life time he was in a scrap with Judaizers who threatened to take the heart out of the Gospel, with the gnostics who had their own explanation of the origin of the universe, and with antinomians who turned gospel liberty into personal license. About all his epistles are controversial. Wouldn't it be well for those who are decrying controversy to study their Bible a little? A man who does not love the truth and hate error, does not love the Lord nor the souls of men. We are never for a fight for the sake of a fight, but the people who receive not the love of the truth will soon be given over to believe a lie. 2 Thess. 2:11. Don't let the devil deceive you into believing that is bad manners to contend for the truth.

At a meeting of the Home Board in Atlanta last week a motion was made to discontinue the co-operation and enlistment work of the Board in all the states except Arkansas, Oklahoma, Louisiana and New Mexico. This is looking in the right direction, but the motion did not carry. A substitute was offered limiting this work to New Mexico. This also did not pass. The appropriations to this work were considerably reduced, as were appropriations to most other departments of the Board. It is probable that many readers of the Record do not know what is meant by co-operative work. It means that the Home Board in Atlanta makes a blanket appropriation to work in Mississippi, or some other state, and this money is sent to Dr. Gunter every month and is divided among the missionary pastors who are being supported in part by the State Board. This is nothing but a waste of time and money, for the money is first sent by the State Boards to the Home Board and then sent back to them. There are but few states which are not able to take care of their own work, and they ought to do it without swapping dollars and paying the expense of it. And every person baptized by every one of these men in Mississippi is reported one of the converts and baptisms of Home Missions. It is simply a delusion. Why this sort of folly is kept up we cannot understand. It is time to quit it. It was all well and good when the whole South was mission territory. But that day is past. There is plenty of other work for the Home Board. In some of our methods of work we are like a dog on his back in a ditch, unable to turn over and get out. Enlistment work can be done by the states also, where it is needed. Our Mississippi Board last year decided it wasn't needed and discontinued it. Can't somebody get a new idea into our Baptist heads occasionally.

## BAPTIST CONVENTION BOARD DEPARTMENT

### Seminary Day in the Sunday Schools

Heretofore the last Sunday in June has been called Education day in the Sunday Schools. This year in Mississippi it is Seminary day. Our State Convention in its November session voted unanimously for this day to be a great day for the Southern Baptist Seminary and requested that all contributions made by the Sunday Schools on that day should go for the Southern Baptist Theological Seminary buildings. This will give everybody an opportunity to have a large part in the erection of the new buildings for this great Institution. A worthy objective for the Sunday Schools on this day would be \$50,000.00. The Sunday Schools could raise this amount and would never miss it if only each Sunday School and each class would set a worthy goal and determine to reach it. Wise planning should precede the offering. If on the third Sunday every Sunday School and every class in the Sunday Schools would set a worthy goal and let each pupil determine to bring a liberal offering, the results of the fourth Sunday would be gratifying. This should not take the place of many large offerings which should be made by many members of the churches.

Mississippi owes much to the Seminary. The worthy and honored President spent the first nine years of his life within our borders. His father was one of the ministers of other days. In addition to this, the students from the Southern Seminary have been a great blessing to the State and in the years to come we shall continue to send many of our best young men to this historic Institution. We owe it to the Seminary and to our State and to the world to make possible the buildings and equipment which are so much needed at this time.

### Summer Revival Meetings

We are getting in touch with a number of churches which have not provided for their revival services and are glad that we are able to put them in touch with splendid men who have offered their services and make possible a revival in every Baptist church in the State during the year. We are expecting a great year. The beginning of any great Kingdom program should be preceded by a revival in the churches.

## SUNDAY SCHOOL BOYS FOR THE MINISTRY

By Dr. W. O. Carver, Professor of Missions and Comparative Religions, Southern Baptist Theological Seminary

The finest single result that could come of Seminary Day in the Sunday Schools, June 28, would be the planting in the hearts of the boys, the seed of an idea, which in coming years would lead them into the ministry of the Lord Jesus. No direct appeal to this end should in most cases be made. But if the need for a ministry, consecrated and educated, shall be stressed, and if incidentally it shall be brought out that boys now in the Sunday Schools all over the land will one day be living in the dormitory and studying in the class rooms of the Seminary, which the funds raised on this day are to build, the Holy Spirit will lead many a lad to raise the question, or even quietly to set before himself the holy purpose to be one of the number.

If pastors, superintendents and teachers will pray over this and then delicately and wisely shape their words to this end, Seminary Sunday will enrich our ministry for the next generation.

A well known public service organization has recently voted to boycott Baptist news. No; it is not a Catholic society, Catholic news is not banned. But the Baptist Record is still doing business at the same old stand. Send us all the news and it will get to the people.



## NEWS NOTES FOR THE BAPTIST RECORD

Rev. T. D. Sumrall of the Southwestern Baptist Seminary in Fort Worth will be back in Mississippi during the latter part of July and all of August. He held some fine meetings in this state last summer and will be available for meetings this summer again. Brother Sumrall is good help.

Rev. D. A. Youngblood of the Fifth Avenue Baptist Church of Hattiesburg has just held a good meeting with Pastor Wilkinson at Petal. Brother Youngblood is a good addition to the list of Mississippi-pastors, having come during last year from Louisiana. Reports come of his having done some mighty good preaching in Petal.

Dr. W. F. Yarborough of the First Church, Hattiesburg, goes this week to Gulfport, where he will supply the pulpit of the First Baptist Church, that city, during the remaining part of June, while Pastor McComb assists in the raising of the endowment for Mississippi Woman's College.

Evangelist E. B. P'Poole, while en route from Florida to Shelby, where he is now engaged in a meeting, stopped over in Hattiesburg and preached for the Main Street congregation twice last Sunday. Brother P'Poole is loved very much by the Main Street Church and pastor, for whom he supplied several months last year. He will always find a warm welcome and an appreciative hearing when he passes that way. —W.

## SALIENT POINTS IN THE NEW "SERVICE ANNUITY PLAN"

By William Lunsford, Corresponding Secretary

Not a great many of our people read the reports of the boards. In most instances they are too long to be read. The recent report of the Relief and Annuity Board was only nineteen pages long and one-half of those pages were taken up with financial statements. The report, however, will only be read by a comparatively small group of individuals. The report was unusually interesting in that it carried a new plan for ministerial relief.

The plan was adopted by the Local Board at its meeting in January, last, and subsequently by the full Board, including state members, at the annual meeting April 22nd. There was not a dissenting vote at either meeting. In the judgment of the Board, there can be no question about the adequacy of the plan when it is once set going; or that any one can find fault with it after having carefully studied the same.

Knowing that the average person will not search the report or the Convention annual with a view of finding out just what the plan provides, and with the view of saving everyone that trouble, I have decided to give the salient points of it, which are as follows:

The following are the salient points of the "Service Annuity" plan adopted by the Relief and Annuity Board and presented to the Southern Baptist Convention at its session in Memphis, Tennessee, May 13th, 1925, for its consideration and adoption as a permanent plan for ministerial relief. The plan, on the Board's recommendation, was submitted by the Convention to a committee of nine laymen to take the same under consideration and report thereon at the next session of the Convention in May, 1926.

1. This service annuity will be available for all ministers, missionaries, and other workers of the denomination, also for their widows and minor children. It is available at the age of 65, without requiring retirement. It is also available in case of disability whenever total and permanent disability occurs.

2. Disability prior to the age of 65 entitles the participant to a proportionate annuity, that is, upon total and permanent disability the member receives an annuity equal to 40% of his annual salary received for the five years preceding dis-

ability, with a minimum of \$500.00.

3. Those under 65 years of age when the plan is put into operation may enter the plan.

4. For those then 65 or more years of age, and still in active service the plan provides a minimum retirement annuity of \$500.00, provided they register with the Board within one year after the plan is adopted. This provision is to be financed by reserve funds to be raised later.

5. The service annuity will be 1¼% of each year's salary received since licensure, or if a lay-worker, from date of entry into service, multiplied by the number of years in which the full 10% has been paid.

6. The 10% of the yearly salary of each minister or other servant of the denomination, who is eligible and who becomes a member of the Annuity Plan, shall be divided as follows:

Seven and one-half per cent shall be paid by the church, the board or the organization which pays the salary.

Two and one-half per cent shall be paid by the minister or other person receiving such salary.

7. These payments shall be made quarterly or semi-annually in advance.

8. The plan builds to an annuity of 50% of the average salary since entering the service of the denomination.

9. The minimum annuity is \$500.00; the maximum annuity is \$2,000.00.

10. For annuity purposes the minimum salary shall be taken as \$1,000.00 so that the minimum annuity at the age of 65 shall not be less than \$500.00.

11. Annuities based upon future service rendered after the inauguration of the new plan are provided for by the 10% annual payments; annuities based upon prior service are to be financed out of a fund to be raised at such time as the Convention shall designate, provided the minister becomes a participant in the plan within one year from the date of its inauguration.

12. The widow's annuity will be one-half her husband's annuity, with a minimum of \$300.00. Minor orphan children will receive what the widow was receiving at her death or remarriage, the same to be equally divided among them until they reach their majority, marry or become self-supporting.

13. The grants of the Relief Department will be continued indefinitely. In fact, the time will never come when we shall not have beneficiaries on the relief side of the work, but as the years come and go the new plan will largely absorb that class.

14. A fund of several millions must be raised to take care of the accrued liabilities arising from prior service under the new plan and the present Annuity Department certificates. The Board has already gathered, in round numbers, two millions.

## Relation to the Annuity Fund

The holder of a certificate in the Annuity Department may continue his membership in that Department, in addition to membership under the Service Annuity Plan, without affecting any of his rights or privileges under his original certificate, with the provision that the prior service annuity, if any, under the Annuity certificate, shall include and not be in addition to the denomination's share (or 80%) of the annuity benefits provided under the Annuity certificate.

## A REVIVAL OF STEWARDSHIP

By Geo. W. McDaniel

Horace Bushnell once said: "One more revival only is needed, the revival of Christian stewardship, the consecration of the money power to God." Stewardship in this sense means that income, capital and wealth should be administered in the interest of our Lord Jesus Christ.

Once there was such a stewardship. It was in those far away New Testament times when, in the abandon of a new love and the illumination of the Holy Spirit, the members of the Jerusalem church constantly attended unto the "contributions." They shared all they had with one

another, they distributed as every one had need. Another illustration was Philippi: Those Christians were in a severe ordeal of trouble. Yet, their overflowing joy and their deep poverty poured out a flood of rich generosity. Christianity grew apace in Jerusalem and Philippi. No opposition could overcome or stand before those sacrificial disciples.

Stewardship was a distinguishing feature of the early churches. What the Saviour taught they exemplified. Paul's strongest appeal for generosity was the example of Jesus. "You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich."

We should revert to New Testament custom. We should pray to possess that holy disposition of service, stewardship, sacrifice. Then individuals would feel and discharge their share of responsibility for current support and Kingdom enterprises. There would be no attempt at averaging,—so many, each to give the same amount. That is inequitable and suicidal. Each would measure his amount by his ability. Appeals for contributions would not be annoying.

Ministers who hold evangelistic services have a favorable condition to teach stewardship. Hearers are cordial and responsive to appeals from him who brings the messages. He is recreant to duty who does not present with all the force of his being the duty of individuals and churches to support the cause of the kingdom. Every Baptist preacher in the South who leads an evangelistic service ought to feel conscience bound to present the co-operative Program. Should the meeting be in a church which has not put on the Program, the visiting preacher should use every honorable method to get the church into that Program. Count that meeting incomplete where this is not done.

I can not think of anything that would be more wholesome for the Southern Baptist Convention than for our great co-operative and beneficent movement to be presented wholeheartedly in every evangelistic meeting throughout the South this summer. This would bring spiritual and financial blessings.

The Baptist Church of Bude, Mississippi, of which T. B. Sandifer is pastor, has recently experienced a glorious revival. The meeting began on May 24 and closed on June 3. There were a total of 52 additions, 28 for baptism and 24 by letter. Pastor J. J. Mayfield of Magnolia, Mississippi, was the preacher for the meeting and preached with great power. The music was led by Prof. L. A. Reviere of New Orleans, Louisiana, assisted at the piano by Miss Ruth McGhee. The church at the close of the meeting raised the pastor's salary and laid plans for the remodeling of their house of worship.

Rev. E. E. Ballard, Circulation Manager for the Record, preached for Pastor Golden at Goodman Sunday. The pastor was with Brother L. B. Campbell in a meeting at Fernwood.

If religion has its sphere and science its sphere of study, and investigation, on which the other cannot trespass, will somebody tell us to which of these the study of Creation belongs? Which is going to say to the other: "Keep off the grass"? It would all be very nice if you could build a fence around a subject of study just as you would around your garden, to keep your chickens on one side and your cabbage on the other, but it is one of those things that won't work. A lawyer has his sphere and a preacher his, but they both go to the table three times a day. And when it comes to the study of Creation, we suspect that the whole human race is interested in the question and will be apt to ask some questions. And then it may dawn on us by and by that the same man may wish to be a Christian and a scientist, and who is going to say to him he can't be both, and that he must choose to be one or the other. Some happy illustrations don't illustrate.



## HOME BOARD MEETING

The annual meeting of the Home Mission Board was held June 9th and 10th. Probably in no previous session was there a deeper sense of responsibility felt by the members and there was exhibited an unusually fine spirit of Christian sympathy and fellowship. While the Board was considering the great problems before it, the state secretaries and others were in an adjoining room engaged in prayer for the Board, that it might be given Divine wisdom in its work. It was manifest that the Spirit of the Lord was there. Members who have attended sessions for many years testified that never before had there been a more solemn sense of the gravity of the general situation. The outcome of the deliberations was all that could be desired.

First of all, a general discussion of the various problems was had and full unanimity was reached in regard to every phase of the work.

Following the suggestion made by the Convention with respect to the Department of Evangelism, a reorganization of the departments of the Board was formulated, whose respective superintendents will serve directly through the several department committees. This will co-ordinate and unify the departments in a manner not heretofore had.

The question of appropriations also was a grave one. The Board decided to provide for the reduction of the debt and to hold its appropriations within a sum not to exceed its actual cash receipts for 1924-25. This involved a considerable reduction, but the Board felt its responsibility to reduce the debt and not to exceed its cash income.

The state secretaries were present and entered sympathetically into the discussions of the Board. Every one was hopeful and a note of good cheer marked the deliberations of the body throughout.

Selections of departmental superintendents was agreed upon and announcement will be made by Secretary Gray as soon as the nominees indicate their acceptance.

Louis J. Bristow, Louisiana,  
Chairman,  
Chas. W. Daniel, Georgia,  
C. H. Durham, North Carolina,  
Committee.

## A CHINESE-AMERICAN

The majority of Chinese living in America run laundries or chop suey restaurants, many of them participate in the Tong wars, and now and then one does something that makes the country glad that he came here.

Lue Gim Gong, aged 70, died at Delnd, Fla., Wednesday. He came to the United States when 12 years of age, and was adopted and educated by an American woman.

Gim Gong was an oriental Luther Burbank. He was an expert in horticulture. He made many discoveries in his studies of plants and shrubs and trees that improved the fruits grown in this country. By producing an orange tree on which the fruit would remain long after it had matured and yet not decay, he is credited with having saved the industry millions of dollars. He is said to have been the originator of two of the best known varieties of grape fruit and oranges produced in California and Florida. In recognition of his work, the United States government presented him with a gold medal.

And yet we are told that Lue Gim Gong died a poor man, so poor that during his last years friends had to pay off a mortgage on the groves he inherited from the woman who adopted him, in order that he might continue his experimental work in oranges.

Gim Gong deserved better than this. He saved millions for those engaged in the industry in which he played such an important part, and yet in his old age he was left dependent in a way on the charity of friends.

This man was not merely a Chinaman in Amer-

ica—he was a Chinese-American, a foreigner by birth, but a factor in the development of his adopted country.

Lue Gim Gong was a Christian, and it is said would escort visitors through his groves and then invite them into his private chapel for prayer. His faith was not shaken by the failure of his Christian friends to put into practice the practical Christianity that the religion of love they taught him should inspire.

We do not always do our full duty toward those whose lives we seek to influence. The love of the dollar sometimes outweighs the love of men.

But now and then we come in contact with a Lue Gim Gong whose faith is a sermon to us.—Commercial Appeal.

## THE DISSOLUTION OF CO-OPERATION BETWEEN THE FOREIGN MISSION BOARD AND THE NEAR EAST RELIEF

The whole denomination is entitled to and should have a perfect knowledge of what was done by the Southern Baptist Convention with regard to further co-operation between this Board and the Near East Relief. I am, therefore, asking all our denominational papers to give this statement to their readers, and I hope all who read this statement will pass it on to those who do not read it.

The Foreign Mission Board has for two or three years, acting under the instructions of the Convention, striven honestly and faithfully to have a working co-operation with the Near East Relief. Following the Convention of 1924, the Board had an agreement which was given to the denomination and which we thought secured such explicit understanding between the Board and the Near East Relief that further misunderstanding would be avoided. That agreement called for one day in the year on which a joint appeal and a joint appeal only should be made for Near East and Foreign Board relief contributions, the object of the Board being to reduce to the minimum the number of appeals which should be made to our people, and to relieve the pastors and the churches of duplicate appeals and embarrassment, and at the same time get the largest possible relief for human suffering. The Board kept this agreement, but we are sorry to say the Near East Relief did not everywhere keep it. Many pastors have complained that following the relief day and before the relief day the Near East Relief annoyed them and their churches with its appeals.

For the above reason and for others also, such as the character of religious instruction which the Near East Relief favors in its schools, the Foreign Mission Board recommended to the Convention the discontinuance of this co-operative relationship. The following is the report of the Foreign Mission Board on this matter:

"During the year the Foreign Mission Board has had an agreement with the Near East Relief by which a joint appeal only should be made to Southern Baptists for relief contributions, and the amount received should be divided equally between the two organizations. The amount which has been realized by the Board is \$32,654.47. Much of this money has come in late and could not wisely be spent before the books closed. There is, therefore, a balance of relief money in the treasury.

The Foreign Mission Board recommends concerning relief as follows:

1. That the Convention approve the cautious spending of this relief money as necessity requires, and that the amount on hand, together with whatever amounts Southern Baptists are disposed to contribute for relief from month to month, constitute a relief fund upon which this Board shall draw as absolute needs are presented.

2. We recommend that the co-operation of this Board with the Near East Relief be discontinued. We do not wish to cumber this report with arguments for this recommendation, or the reasons for making it, but we feel that the experiment which the Convention authorized, and which we have faithfully endeavored to make, fully justify us in now making this recommendation.

While there is still in many quarters of the globe much physical distress and wise use can be made of such contributions as Southern Baptists are able to make to relief and are willing to entrust to this Board's handling, we feel that the extreme financial straits of the Foreign Mission Board and the supremacy of the spiritual appeal of foreign missions over a temporal one make it the duty of the Board

and of the denomination now to focus with new emphasis upon foreign missions until the Board is free from its burden of debt, has made up to the missionaries some of the things which have been denied them, and the Board is able to utilize the products of our home Christianity which are presented to the Lord in the missionary volunteers who are now begging to be sent to the fields."

The above recommendation with the complete report of the Board went into the hands of the Convention's Committee to report on the Foreign Board's report. That Committee made the following report concerning this matter:

"With respect to relief work, it will be remembered that by order of the Convention, the Foreign Mission Board entered into an agreement with the Near East Relief, by which a joint appeal was to be made to our people, the amount received to be divided equally. Our part of this offering was \$32,654.47.

The Board recommends that our agreement with the Near East Relief be discontinued and that whatever funds may be given for relief work be left with the Foreign Mission Board to be administered where the need seems most urgent."

Therefore the matter is left with the Baptist people and Baptist churches of the South. The Foreign Mission work of the Foreign Mission Board is in desperate need. The denomination is trying to save pastors and churches every possible embarrassment due to unnecessary appeals and collections. Pastors and churches are, however, left with all their rights to admit or reject appeals as they themselves may decide. There are several relief organizations as well as many other objects appealing to our people. The Foreign Mission Board will not this year have a relief day, but if the churches, voluntarily exercising their own pleasure, choose to send their relief contributions to the Foreign Mission Board, we will, as we have in the past, endeavor to keep ourselves informed as to where relief is most needed and faithfully apply to relief in those fields of greatest need whatever Southern Baptists send us.

We hope that the above information may be made as general as possible throughout the Southern Baptist Convention for we shall not ask space in our papers this year for relief appeals.

## GRIFFITH MEMORIAL

Well, results came slow and hard but things turned out pretty well after all last week.

Dr. Bostick was to hold the meeting but he got sick and they called me up and I was glad to go. I had been there last year in a meeting and was glad of the opportunity to return.

When I got to Griffith Memorial I found that Pastor Tom Tomlinson and his people were already in the midst of a revival season. They had eight additions the day the revival services were supposed to start—and in reality they did start though the visiting minister did not preach. I found the Baptist Record in every home. I also found one of the best Sunday Schools in the state under the able leadership of Brother Fred Langley, supported by an able corps of teachers. The B. Y. P. U.'s and W. M. S. also functioning splendidly.

The Lord is surely manifesting Himself in their midst through Christian unity and evangelistic passion.

The meeting continued only about half as long as it should have but we had to return to our own work. It was well we did for we found a record breaking attendance at Sunday School and had five professions at the morning service and one at night and closed the day by baptizing 15 in our own work. The Lord dealt very graciously with us.

—D. A. McCall.

Dr. Charles T. Ball writes that the Eastern Baptist Theological Seminary has purchased two very fine properties in Philadelphia, Pa., fronting the beautiful park known as Rittenhouse Square, in the heart of the city. This was made possible by the generous response to the first announcement of the new Seminary. When equipped it will cost \$300,000. The Seminary will open September 22nd.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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World Comrades, which gets finer with each issue, is asking us in Mississippi for 714 subscriptions this coming year. Of course we will secure that number! Just think how many of our young people are hungering for just the good things World Comrades brings us. Listen to what Miss Mather says in a letter to our Miss Traylor concerning our magazine:

"I am enclosing the World Comrades subscription quota list, trusting you will find yours far too small and so will surpass it greatly. Let us reach our 15,000 goal surely this year. What are those organizations doing that have no subscription? How are those organizations managing which just have one subscription? Suppose we take a slogan of 'A minimum of five subscriptions for every Sunbeam, G. A. and R. A.' and set as our ideal '100% subscriptions from every G. A., R. A. and Sunbeam Band.' If 'eternal vigilance is the price of success' I am sure you will be vigilant in keeping this matter before your constituency in every way—when you are on the field, through the quarterly letters and through the state paper pages. Be sure the editor receives a copy each month from the samples sent. Thank you."

### Please Read to Your Society

Miss Mallory urges that we all pay special attention to the following recommendations given out by the Stewardship Committee of the Co-operative Program Commission:

"To the best of our information upon investigation we find that  $\frac{1}{4}$  of our constituency contributes approximately  $\frac{1}{4}$  of the funds contributed for denominational purposes and that this  $\frac{1}{4}$  is composed of the regular systematic givers, the remaining  $\frac{3}{4}$  being either irregular or non-contributors.

"We are confronted by the startling fact that the contributions for the first four months of the 1925 Program, for both state and Southwide objects, aggregate a little less than \$2,000,000. If this rate is continued during the year, it will amount to but \$6,000,000, which sum when distributed according to the percentages adopted will fall far short of meeting the needs of the various enterprises included in the Co-operative Program.

"Hence our duty is clear. If we can increase the number of regular and systematic contributors, we shall thereby largely increase the funds for our denominational work and if we could double the number of regular contributors we would thereby be enabled shortly to solve our financial problem. We know no other way to accomplish this end. It is estimated that the income of Southern Baptists is \$1,500,000,000.00 annually. The tithe, which should be the minimum standard of giving on the part of Christians, would yield \$150,000,000."

Our scholarship girls at Blue Mountain for next session will be Miss Mae Farland, Enid, Miss., and Miss Fannie Lyn Gamblin, West, Miss. The W. M. U. of the state is happy to help these splendid young women prepare for their life work. The names of the young ladies who have scholarships in Woman's College, Hattiesburg, will be given shortly.

### Attention Associational Superintendents

This suggested Standard of Excellence may not suit your association altogether. Hence, you are at perfect liberty to make whatever changes your Executive Committee deems wise. As nearly as we can, however, we would like our associational standard to be uniform.

### Suggested Standard of Excellence for Associations

1. A regular associational organization with constitution, and officers, who will constitute the executive committee. This Executive Committee shall meet at least twice a year.
  2. Annual associational meeting, either with regular association, or with W. M. U. alone, and a report of woman's work printed in associational minute.
  3. Four quarterly rally days each year, one of them being the annual associational meeting; rallies to be held by W. M. U. association as a whole, or by zones, provided the association is divided into zones.
  4. A missionary society and one auxiliary in three fourths of the churches of the association; the ideal being a full graded union in every church.
  5. Regular reports to Associational, District and State officers.
  6. The associational W. M. U. pledged to the State Co-operative Program, as its financial basis; pledged to the Tithe as its standard.
  7. A fund provided for the W. M. U. associational expenses.
  8. Shall encourage and nourish some special Personal Service Work, pertinent to the Association where possible.
  9. At least one Mission Study Institute a year within the bounds of the association.
  10. Messengers from three fourths of W. M. U. organizations at annual Associational and District Meetings; messengers from one fourth W. M. U. organizations at Annual State W. M. U. Meeting.
- Those reaching all points shall be A-1.  
 Those reaching 8 points shall be in Class B.  
 Those reaching 6 points in Class C.

### Sixth District Meeting

The Seventh Annual Meeting of the Woman's Missionary Union of the Sixth District, which was held in the First Baptist Church in Natchez May 25th and 26th, was in many respects the most successful meeting in the history of the organization. Much credit is due our faithful and beloved Vice-President, Mrs. I. L. Toler of Gloster, for the interest and zeal which she has shown in the work in the district and for the splendid program selected for the meeting.

Cordial words of greeting from the First Baptist Church of Natchez were extended by Mrs. W. A. Borum, to which Mrs. P. M. Fugler of McComb so beautifully responded. The Vice-President, Mrs. I. L. Toler, gave her annual message in rhyme, to which reports from the associational superintendents were heard, with interest. Beautiful special music given by members in the District added to the enjoyment of all. A lovely pageant was given by the members of the Y. W. A. and G. A., the keynote being prayer. Inspiring devotionals were given during the meeting

by Dr. W. A. Borum, Mrs. J. A. Taylor, and Mrs. A. J. Lazar. Impressive reports were made by the Departmental Leaders—

Personal Service—Miss Willie Allen;  
 Young People's Counselor—Mrs. G. W. Riley;  
 Stewardship—Mrs. R. S. Purser.

Three distinguished visitors, Miss Emma Leachman, Atlanta, Georgia; Miss Pearl Caldwell, China; and Miss Slaughter, field worker; brought soul stirring addresses in the interest of the work of our great organization and the promotion of the work of the Kingdom. Prayer, enlistment, and stewardship were the three points stressed throughout the sessions of the meeting.

Everyone went back home, I am sure, with the impress on their hearts and souls of the lovely courtesies of the people of Natchez and with the new W. M. U. Hymn and watchword in their hearts as a guide to greater service in the coming year. —(Mrs. Lee) Mary Quin McKnight, Recording Secretary.

### We Specialize In Boys!

Our party for Ridgecrest, under the leadership of Miss Mamye Slaughter, left this—Monday—morning for the Y. W. A. Encampment. We have the happy number of thirteen going; but others may join the party. Great and lasting good will come to them, and to us whom they will bring the messages on their return.

It will be our joy to specialize in boys at Gulfport summer encampment.

Our Young People's Leader, who is resting at Montegale, will have a special message for us all in our next issue. We are so thankful she is finding health and vitality in that uplifting place.

The Gulf Coast Encampment comes this year August 4-12. The Program is unusually fine; and all who have spent awhile on our Mississippi Coast know of the other pleasures awaiting us who will attend. We will state in our coming issue of the Record just which Day will be W. M. U. Day; and will then name our speaker for that Day. But since all the days will be fine, let us as many as possible go for the entire time.

### We Will Specialize in Boys at the Encampment!

And now what does that mean? Just this: We have secured Mr. Hubert Jordan of Ellisville, to take charge of all the Royal Ambassadors, and show them the "time of their lives", physically, mentally, spiritually. Mr. Jordan has one of the liveliest R. A.'s in the State under his immediate charge. He knows and loves boys; he knows how to do all the things boys love to do. And he wants representatives from every R. A. Chapter in the State to meet him there. Mothers, it is a fine opportunity for that young son of yours, who deserves an outing. Leaders of R. A.'s, see to it that some of your boys have this privilege. If none are financially able to go, have the Chapter select and send a boy. What he will bring back will be worth all it costs. Tell the boys to take all their Scout equipment: tent, blanket, etc., and go prepared to have a camp all their own. And remember everybody that

We propose to specialize in Boys!



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Poplarville is calling to you, and from the response we are hearing Poplarville is going to be the hostess of a large crowd of Baptist Young People of the Fifth District. Opening session Tuesday afternoon, four o'clock, June 16th.

Like to go to the country? Isn't it fine that the B. Y. P. U. Convention for District Six meets at Silver Springs Church, a big fine country church out from Magnolia. We are going to be there about three hundred strong and we will be there for the first shot of the gun, four o'clock Thursday afternoon, the 18th. Read what the next paragraph has to say about it.

All who come on the train to the District Six B. Y. P. U. Convention are requested to come to Magnolia, where you will be met and carried to the church, a nice little joy ride of about an hour or less. NOTICE, those who are coming on the train will please write to Rev. F. W. Gunn, Osyka, Miss., R. F. D., and tell him just how many from your church will be on the train, and if possible tell him what time your train will reach Magnolia. They are looking for a good crowd, they want a big crowd, and have written to all the B. Y. P. U.'s urging them to attend the Convention, don't turn down that invitation.

LISTEN! We are to have Brother Hugh McCormick, missionary to Africa, as one of our speakers at Poplarville and Silver Springs. You do not want to miss hearing him. He is OUR missionary, and he will be telling us about OUR work in the Foreign Field.

About that B. Y. P. U. Song Book a note of which you read in last week's Record, they are thirty five cents a copy and may be ordered from Mr. Edwin S. Preston, Recorder Bldg., Raleigh, N. C.

We are glad to have a report from Derma telling of their reorganizing their B. Y. P. U. A full corps of officers was elected with Mrs. W. G. Baldwin as president. We are glad to add this union to our growing list.

### How's This For Webster?

Co-operation is the Baptist watchword. While in Eupora for a few days' work the pastor of that church, Brother Harvey Gray, arranged for a meeting in four other churches in the county. None of these churches had a B. Y. P. U. and the purpose of the meeting was to organize. We went to some of them in the afternoon, and to some of them after the evening's work at Eupora, reaching the country church about eight thirty. Five unions were

organized, Walthall, with Prof. Lollard as president; Bellefontaine, with Mr. Jesse Weeks as president; New Hope, with Miss Daisy Skelton elected president, and Slate Springs, with Mr. Jerome West president of the Senior union and Miss Nora Burns as leader of the Intermediate union. They are going to organize an Associational B. Y. P. U. and thus keep the work boosted up, adding new unions all along. All of this was made possible by a pastor with a vision and co-operative spirit, with the willingness on the part of some good Baptists of Eupora who own a Ford and gave the use of it for this work.

### Eleven Bible Readers Certificates Awarded

We are glad to give the names of eleven who have finished their two year Bible Readers Course and have been awarded the Bible Readers Certificate. These come from two churches, Hazlehurst, Miss Kate Russell and Miss Ruth Miller; Griffith Memorial, Jackson, Misses Annie Mae Fowler, Catherine Tomlinson, D'Voe Tomlinson, Esther Bowers, Gladys Matthews, Louise Young, Lavinia Young, Myra Young, and Annie Mae Young.

### The Boler Plan

How do you like this plan for Extension Work?

Take five members of the B. Y. P. U. and organize them into a O. U. Band, "Organizing Other Unions". Arrange an Organization Program, meet several times a week and rehearse until every member knows his part and can present it in a way that will be appreciated, make appointments with churches that have no B. Y. P. U., organize the union and then have some one meet them the next night and start a Study Course in the B. Y. P. U. Manual.

This is the plan that Director Walter Boler of Kingston, Laurel, has adopted for their extension work this summer. He hopes by this plan to help make Jones County one hundred per cent B. Y. P. U. They are coming to the convention at Poplarville good and strong.

### Our New Study Course Book

"Southern Baptists Working Together" is the title of our new B. Y. P. U. Study Course Book. It is by E. P. Aldridge and fills a long felt need. It takes up every phase of our Baptist work, and in brief simple outline (without a lot of unnecessary explanatory remarks) presents it in such a way as to make the book both teachable and easy to study. It will have a large circulation, and we recommend it to our Mississippi B. Y. P. U.'s as a good book for them to study next.

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Regardless of differences of opinion as to the nature of the problem of the country churches, all agree that the solution rests with the pastor. With Baptists this must ever be so. This volume is a sympathetic estimate of the country preacher, his achievements and deficiencies, and a strong statement of the challenge which the country church presents to the most capable talent among us. The treatment is thoroughly practical and offers concrete suggestions on equipment, rural life programs and community service.

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A study of the pastoral office, based upon the distinguished service of Dr. Henry Brown of Winston-Salem, North Carolina, by one of the most consecrated laymen of the South. The secret of a long pastorate, the joys of intimate Christian fellowship, the rewards of a faithful minister of Jesus Christ—these are stressed in such a way as to inspire preachers young and old with the dignity and influence of the local pastorate, and to arouse in the minds of the laity a deeper appreciation of the faithful pastor.

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### Two More Conventions This Month Yazoo City and Shaw

The last four conventions have been wonderful and we look forward to next week with high hopes, knowing that District One and District Two are going to furnish a real climax for the District Conventions.

Brother Gartenhaus, Missionary to the Jews under the Home Mission Board, will be our outstanding speaker for these two meetings. To hear him once is to want to hear him again, for he inspires you and gives you some information not ob-

(Continued on page 13)



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON June 21, 1925

Peter Delivered From Prison. Acts  
12:5-17

**Introduction:** We have given us in this lesson the first mention of persecution by the State. The persecutions up to this time have been inspired by the religious authorities of the Jewish nation, both Pharisees and Sadducees have been aggressors. They sought to destroy the Christian movement from the earth by destroying the leaders and hounding the disciples of the Nazarene to death. Their efforts had failed to their discomfiture and their wrath. The onslaught made upon the church at Jerusalem had scattered it abroad but did not abate the zeal of these fugitives, for they went everywhere preaching the Gospel, to Jews, Samaritans, proselytes, and heathen. The loss of Saul to these remorseless persecutors increased their thirst for the blood of the disciples of Jesus, and keenly impressed them with the magnitude of their undertaking and the futility of their efforts to stamp out the hated sect. The methods and agencies employed by them proved to be inadequate to arrest the progress of the movement which proclaimed Jesus of Nazareth as the Messiah of God, now enthroned as Lord of all and King of the Kingdom to which all prophecy pointed. The proclamation which invested the Galilean peasant with the regal investiture of heaven, branded the religious authorities in Jerusalem, and the whole nation with everlasting infamy and shame in crucifying, in malignant hate, their promised Messiah. To vindicate themselves against the enormity they sought to enlist the authority of the state in the destruction of those whose message of life through the crucified and enthroned Jesus Christ was an outstanding denunciation of the appalling wickedness of the Jewish race and nation. They found Herod Agrippa a tool ready-to-hand, to carry out the devilish work which they had undertaken. He was the grandson of Herod the Great. His royal domain was quite as extensive as that of his grandfather. He was a man of ability and fond of magnificent display; he was crafty, selfish, haughty, cruel and licentious. His short reign was noted for extravagance, cruelty and perfidy. He was a time server, and void of the sense of justice, and a candidate for popular applause. He sought the favor and adulation of the Jewish authorities at Jerusalem. He was soon enlisted in the movement to extirpate the Christian movement from his borders. His vast resources, his absolute authority and his unbridled cruelty, brought strength, hope and increased activity in the diabolical movement to destroy the followers of Christ. His

method was to put to death the leaders of the abominable heresy. Herod's first deed was one noted for its bloody atrocity. He killed James, the first of the apostles to die the martyr's death. He slew him with the sword. (Ver. 2.) Why Luke should give a bare mention of James' violent death seems strange. His controlling purpose was to give, in this connection, an account of Herod's purpose to put to death the leader of the apostolic group. Incidental mention is made of the blood curdling death of James as the background of his procedure to slay Peter as the outstanding leader of a movement which he determined to quench with his blood. There was no delay in arresting Peter; there was delay in his execution. After Peter's arrest he was imprisoned and sixteen Roman soldiers were placed about the prison to guard him until Passover week should close, then the execution would come off. This delay was out of respect to the sanctity of the Passover feast.

"Peter therefore was kept in prison: but prayer was made earnestly of the church unto God for him". (Ver. 5.) The church keenly felt the momentous gravity of the impending crisis. The persecutions to which the disciples had been subjected in the past, were inflicted by the religious authorities of Judaism, but now the authority of the state has taken the field. The cruel hatred of a petty tyrant with the machinery for carrying out his devilish purpose, at his hand, created a condition foreboding the speedy and complete destruction of the church and the death of her leaders. But Herod was ignorant of the resources of those whom he sought to destroy. God and the angelic host did not come within the circuit of his vision. Little did he think that he was moving against the Kingdom of God which shall never end. The church knew the source of her power and that through her prayers she could move the hand of God against her enemies, and call legions of angels to her defense. She betook herself to prayer, believing the iron bars, prison walls, and armoured soldiery would crumble and fall with one touch of the hand of the God of Israel. The church prayed with faith in God and faith in her prayers; she awaited the answer without dismay.

The answer came at the supreme moment. "And when Herod was about bringing him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison. And behold an angel of the Lord stood by him, and a light shined in the cell and he smote Peter on the side and awoke him saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals, and

he did so. And he saith unto him, Cast thy garments about thee and follow me. And he went out and followed him; and he knew not that it was true which was done by the angel; but thought he saw a vision". (Vers 6-9.) It is important to take a position within the prison walls for a moment to make our observations of what transpired on that momentous night. (1) All is quiet within these walls; Peter, ungirded, unsandaled, and divested of his outer garment is quietly sleeping between two soldiers, bound with two chains; uninviting is this bedroom, strange are these bedfellows, nothing within these walls or without to induce sleep. Paul and Silas sang in their prison cell, but Peter lies in the quiet repose of restful sleep. But the sleepless eye of God rested upon His chosen one as the apple of his eye, and He gave His beloved sleep. (2) Amid the awful silence within these walls and the impenetrable darkness which wrapped these sleeping forms within the sabled curtains of that memorable night, "Behold the angel of the Lord stood by Peter, and a light shines in the cell". There was the celestial deliverer, whose presence was radiant with the light of heaven. There is no need of a lamp or lantern, nor sun nor moon, to drive away the darkness. How calmly sleeps the man over whom hangs the ax of the executioner, ready to do its bloody work before another setting sun. Neither the presence of the angel, nor the soft light of heaven disturbs his repose while the soldiers lie like dead men at his side.

The angel smites Peter upon his side and awakes him from his peaceful slumbers and bids him rise up quickly. With this bidding the chains fall from his hands and leaves the noted prisoner free to obey the words of his deliverer, free from the behests of the soldiers and the orders of the king. "Gird thyself, bind on thy sandals and cast about thee thy outer garments", met with prompt response. Now Peter is ready to leave forever his prison cell, the sleeping soldiers and the galling chains which held him fast. "Follow me" sounded familiar to the ears of Peter as he recalled the days past when he followed his Master. "And he went out and followed him".

But how strange was it all to Peter. It was all too good to be true. He wondered if it were just a vision, just a dream, whether he had now really been delivered from prison and from death. God's way of deliverance comes not according to our human programs and leaves us to wonder, praise and enjoy, faith to trust the Lord for deliverance, must leave him to choose his own methods in carrying out his own will. Peter's bewilderment of mind did not affect his loyal adherence to the leadership of his heavenly deliverer. There is no pause, "And when they were past the first and second guard they came to the iron gate that leadeth into the city; which openeth to them of its own accord; and they went out and passed on through one street, and straightway the angel departed from

him". (Ver. 10.) Peter is now in the clear, no longer needs the angel to lead him. The barriers have all been broken down, the angel's work is done, his mission is ended. God does nothing for us which we can do for ourselves. "And when Peter was come to himself, he said: 'Now I know of a truth that the Lord hath sent forth his angel and delivered me out of the hand of Herod and from all the expectations of the people of the Jews'". (Ver. 11.) The departure of the angel brought Peter to reflect over the marvelous deliverance which had come to him. The angel of deliverance had been sent of the Lord; the peril from which he had been delivered was the murderous hand of Herod, whose bloody hand lifted against him and the whole church, had inspired the Jewish authority with great expectations. Alas! these expectations were disappointed and the devilish purpose of the king had been thwarted. Peter is free and now ponders over his marvelous escape from the jaws of death, and gives the Lord the honor and praise for his deliverance. It is well to pause along life's way and count the blessings which come to us in such abundance, it is better to thank the giver from whom all blessings flow. It is good to give thanks unto the Lord, "And when he had considered the thing he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, praying. And when he knocked at the door of the gate a maid came to answer named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in and told that Peter stood before the gate". (Vers. 12-13.) Peter did not hasten to the house of Mary and the presence of the assembly engaged in prayer with an incoherent and confused account of his deliverance, but considered every detail and circumstance of this notable event in the history of a life called to service and suffering for his Lord. His account has been transmitted in the pages of inspired history. "When he had considered" all that had transpired he came to the house of Mary. He goes to his fellow disciples whose anxious hearts were engaged in prayer in his behalf. This personal appearance at the door taxed their faith. Their prayer of faith had been answered in such surprising form as to challenge the report of the maid who declared that Peter stood before the gate. Her ecstasy of joy at

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Peter is now in needs the angel carriers have all the angel's work is ended. God which we can and when Peter he said: "Now at the Lord hath and delivered of Herod and ions of the peo- (Ver. 11.) The angel brought Pe- e marvelous de- come to him. rance had been the peril from delivered was of Herod, whose against him and had inspired the th great expec- se expectations and the devilish ing had been ee and now pon- ous escape from and gives the ll praise for his ll to pause along at the blessings such abundance, the giver from flow. It is good the Lord, "And dered the thing se of Mary, the ose surname was were gathered And when he r of the gate a er named Rhoda. w Peter's voice, e gate for joy, that Peter stood (Vers. 12-13.) n to the house of sence of the as- prayer with an fused account of considered every ance of this no- history of a life and suffering for count has been pages of inspired e had considered" ired he came to He goes to his whose anxious ged in prayer in personal appear- taxed their faith. ith had been an- rprising form as eport of the maid Peter stood before ecstasy of joy at



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the sound of his voice sent her in haste to tell the assembly the good news of Peter's presence at the gate. "And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then they said, It is his angel" (Vers. 14-15.) Their prayers of faith had been answered but in a way so unexpected and surprising. God moves in a way so mysterious, His wonders to perform, as to baffle our faith and postpone for a time the realization of the blessings sought. They undertake to account for Rhoda's message on the ground of hallucination or a madness. But her confident reiteration that Peter stood before the door drove them to seek some other explanation. "Then they said, it is his angel". The belief in an individual guardian angel rooted itself back in the Jewish conceptions after the exile, and was adopted by Jesus as essentially connected with the Messianic Kingdom. (Matt. 18:10.) This astonished group found an explanation of the maid's report of Peter's presence at the door, that Peter's guardian angel had assumed the form and voice of Peter and was standing and knocking for admission. "But Peter continued knocking; and when they had opened the door, and saw him, they were amazed". (Ver. 16.) So interested had they become that they pressed to the door and opened it. They opened it, not she opened it, so intent and eager was their interest that they could abide no delay. They must solve their doubts, they must see, hear and meet this strange figure upon the very threshold of Mary's house. They opened, they saw him, they were amazed. The tide of joy would follow their amazement. Peter arrested them with a wave of the hand; "But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James and to the brethren. And he departed and went to another place". (Ver. 17.) One could wish the exact language of Peter could have been preserved, enforced by such gestures, facial expressions and tone, as his personal experience would inspire. The scene was dramatic, the occasion was sacred, and the purpose was lofty; there was no effort to magnify the heroism of the chief of the Apostles in the hour of torturing experience, no rhetorical embellishments. Peter seeks to relate in detail the gracious goodness of the Lord in delivering him from prison and death. This thrilling account of Peter's experience must have inspired his hearers with a new zeal in the work of the Lord, and a firmer faith in the Lord's protecting care of his people. Neither the religious authorities of Jerusalem, nor the authority of Herod, the king, could cope with the matchless authority and might of the Lord Jesus, whose they were and whom they served. Peter was so profoundly impressed with the value of his experience as an assurance of the divine protection and deliverance from the hands of deadly foes whose purpose was to destroy them, that he bade his hear-

ers to tell it to James and the absent brethren. James was the pastor of the church of Jerusalem, a brother of Jesus, whose conversion occurred after the death and resurrection of Jesus from the dead. The story is ended and the order to communicate it to James and the brethren has been given, existing conditions make it eminently wise for Peter to retire from the scene. "And he departed and went to another place". (Ver. 17.) The implication is that he left the city for a season. To what place he went we are not told. His departure on that same night must have involved his personal safety. The circumstances of his deliverance from prison would increase the rage of Herod and bring increasing danger to Peter. The Lord had interposed and rescued the Apostle from the sword, but such interposition did not destroy the necessity for personal caution in avoiding future perils. In his haste to conceal himself from the reach of his deadly enemy he was following the example of the Master and saving himself for the arduous tasks awaiting him in the future years. God's special providence in taking care of his own calls into service the wisdom and thoughtfulness of those whom he preserves. He sends no angel to men to render a humanly possible service. Angels build no storm pits.

#### APPRECIATION AND GOOD CHEER

I want to tell the Editor and readers of the Record how I enjoy its weekly visits way over here in the Delta country of Louisiana. You who are blessed with the privilege of church, Sunday School and all the good things it takes to make a live church, you don't know how to appreciate the Record. It and my Bible are my spiritual feasts each Sunday, while those who have the chance and will go to the house of God to worship, where I love to go, when I can, but there is no church, Sunday School or anything of the kind around here. Now it seems to be a forsaken place, but I trust and believe the Lord will send us a Spirit-filled worker. There is a great harvest here for the workers. While I am here, cut off from the blessings every Christian loves, I am not deprived of the peace and joys that daily come to me. It's not the material things and surroundings that make us happy. I have learned that there is in our subconscious minds a horde of little demons, ever busy confusing us, hanging up ugly pictures, causing us to be curious about so many things. What a pity it takes some of us so long to learn what a power those little demons have over our subconscious minds and how much power our subconscious mind has over our real mind, of the thoughts we think, how they shape our lives. Paul tells us in fourth chapter of Philippians and other places. We Christians know them but it takes us so long to grasp the meaning, deep and broad. But when we do digest it, what a joy to know we can think constructive thoughts, as easy as destructive ones, then the joys

## East Mississippi Department

By R. L. Breland

### Yalobusha Association

The Executive Board met with the Pleasant Grove Church Sunday. The meeting featured Sunday School and B. Y. P. U. work and organized an Associational B. Y. P. U. Convention. Brother A. J. Wilds, State B. Y. P. U. Secretary, was with us. More than half the churches were represented.

The pastor, Elder C. T. Schmitz, opened the meeting with devotional service. T. T. Gooch delivered a fine talk on Soul-Winning Through the Sunday School. R. L. Breland discussed How and Why of the B. Y. P. U. Moderator G. E. Denley taught the day's lesson to the congregation as one big class. He brought out some fine thoughts on the two great miracles of Peter. He is a fine teacher.

Secretary A. J. Wilds discussed the work of the B. Y. P. U. for some time. He showed how the organization is growing, how it is developing our young people, how it helps the church, pastor and work generally. It was a splendid talk and well received by the large audience present.

At the noon hour a bountiful dinner was spread by the people of the community. There was a large crowd present, but more than twelve basketsful were taken up after all had been abundantly fed on the best of the land.

Clyde Williams conducted the music. In the afternoon R. L. Breland spoke on the B. Y. P. U. verse, 1 Timothy 2:15. T. T. Gooch spoke on preparing the lesson. A. J. Wilds led in the organization of the Associational B. Y. P. U. Convention. The following officers were elected: R. L. Breland, President; Mrs. G. C. Cost, Secretary-Treasurer. A Vice-President for each division of the county will be chosen later.

A committee consisting of R. L. Breland, Chairman, T. T. Gooch, G. E. Denley and J. G. Lott, was appointed to district the county, select Vice-Presidents for each District, and to make other needed arrangements for the betterment of the Convention. This Committee will be called to meet soon.

Elder H. L. Johnson was present and was helpful in many ways in making the meeting the success it was. The large crowd left feeling that it was good to be there and that a good day had been spent to

of our life will unfold like a beautiful flower. Then we can take each new day as a gift from the hand of God, we can rejoice and be glad in it regardless of outward conditions or circumstances, though our cross be heavy we know that Jesus bore the cross for us, that we do not have to bear our cross alone. We can stand on the promises of God, we know he withholds no good thing from us that is best we should have.

### Notes and Comments

Mt. Gilead Church, just north of Coffeeville, has been without a preacher this year, but Elder H. L. Johnson will preach there the third Sunday in the month.

Brother Joe T. Bryant of Tupelo is to have charge of the music in the West revival meeting beginning the second Sunday in June.

The prayer-meeting hour at Coffeeville each week is given over to the study of Stewardship and Missions. Women seem to be more interested in the study than the men. I wonder why.

The Sunday School at Duck Hill lack only about one point of the Standard and this is in the number of normal diplomas required. This defect we hope to cure during the Institute in Winona July 12-18.

Pastor Eidson of Kilmichael is to be one of the inspirational speakers at the Workers' Convention at Winona in July. He is one of our safe, sane, Bible preachers and a good one.

Newspaper Headline—"Rockefellers' Church Bows to Fosdick". At the same time it bows farewell to God, farewell to the Bible, farewell to the truth and farewell to the Baptist Denomination. No Christian will deny the divinity of Jesus Christ and the inspiration of the Bible, and no Baptist Church will bow to a man who holds to such falsehoods. So here is our hand of disfellowship, Uncle John D. I want none of your kind of faith, your kind of religion, your kind of scrapped-up Bible, your kind of baptism, and none of your money. Keep it all to yourself if you please.

Some queer make-up we find in people. We find them who can lose two or three hours sleep before day in some business transaction or hunting trip, who cannot lose one hour in the early part of the night for prayer-meeting or church services. "Where the treasure is there is the heart." "We do most for what we love best".

### Notes and Comments

The foundation for the new brick house at Philadelphia is being laid. It is on the most beautiful lot in that little city and will be a beauty.

Pastor H. W. Shirley of Philadelphia has been granted a leave of absence for three months so that he may travel in the West and regain his health.

Pastor J. E. McCraw is doing splendid work both at McDonald and Burnside in Neshoba County. Both are considered hard fields of labor but he is putting his best into them.

Elder F. M. Breland has been in



poor health for some months. He recently was in the hospital but he is reported to be improving since his return.

The revival at Coffeeville is scheduled to begin the first Sunday in July. Elder Clyde Breland, pastor at Williamstown, Ky., is to assist his father in the meeting.

It seems that people will get offended and create a disturbance over church and school matters, quicker than anything else. They will take offense about little things touching these two best things in the world, about which they would take no notice in other matters. I wonder why?

The revival meeting at Mt. Sinai, Neshoba County, is set to begin the third Sunday in July. The pastor is scheduled to do the preaching.

Brother W. E. Lane, a well prepared singer of Burnside, is leading the singing in the revival at that place this week. The writer is assisting Pastor J. E. McCraw in the meeting.

The Neshoba County Quartette, composed of W. E. Lane, G. G. Howell, B. L. Howell and Jackson Perkins, rendered valuable service in the meeting at Burnside on one or two occasions. They make a fine quartette. Lane and Perkins have made special preparations and are splendid music teachers.

Brother Edwards, a young preacher who finished the course at the A. H. S. at Noxapater recently, will be in Clarke Memorial College next session.

Arrangements are under way for an evangelistic meeting at Coldwater, Neshoba County, to begin the fourth Sunday in August and continue for 15 days, with Evangelist R. S. Gavin leading. This is a very important field of work and the prayers of all the saints are requested.

Some brethren are greatly disturbed over evolution and especially the Scope trial in Tennessee. The Lord will take care of His truth. The right will prevail. We will pray, preach and live right, and all will be well.

#### THE SATURDAY EVENING OF LIFE

As I sit in my room, disabled from a rheumatic knee, I see and hear many things that go on about me. Among them is the preparation being made on Saturday afternoon for the next day, the Lord's day—the day we set about to commemorate the resurrection of our Risen Lord.

The busy housewife, the servants, the children are all getting ready for a day of rest and worship in the Lord's house. The cook is busy preparing food for Sunday's dinner so there will be little to do the next day and she can get off early that she may go to the services at her church, and she does not return for Sunday

night supper. The chamber-maid changes the bed linen, the tables and dressers and have clean scarfs; the rugs and floors are given an extra cleaning, flowers fill all the vases, mirrors and pictures receive an extra polish that the rooms may all be bright and shining for the next day. The children are taught their Sunday School lessons, they get an extra bath, shoes are polished, clothes laid out to be put on next morning, and Mother is everywhere superintending all. And why is this? "Remember the Sabbath Day to keep it 'Holy'", was given for us to observe from the hand of God to Moses on Mount Sinai. And under the new dispensation we set the first day of the week to keep Holy unto the Lord in memory of the blessed morn when He broke the bands of grave-clothes, bursted the Roman seal on the solid rock of the tomb, and came forth a Risen Lord. Why was this so? That the word of God might be fulfilled when he said "All power is given unto me in Heaven and earth". On account of the unbelief and hardness of heart of the children of men, it behooved God to prove to them that He was God, and that Jesus was His Son, whom He sent into the world, that whosoever believeth on Him shall have everlasting life. The resurrection of Jesus proved beyond the shadow of a doubt that He was not of the earth, but was Divine, and while they first believed not and wondered, He opened their understanding and told them that it behooved Him to suffer, to die, and to rise from the grave and to ascend up into Heaven—that they might go forth into all the world and preach to the people, that they must repent of their sins, be baptized as Jesus had been, and follow as near in His footsteps as is possible for a human creature to do. Before He was parted from them and taken up into Heaven, He said unto them, "Ye must be my witnesses, and behold I send the promise of my Father upon you". After he was risen they worshiped Him and were in the temple praising and blessing God—and even unto this day the followers of Jesus are going forth and preaching the word of God, "The Lord working with them, and confirming the Word with signs following".

Thus it has pleased Christian people in all lands to make extra preparation for the services in God's House on the first day of each week that our lives may be wholly acceptable unto Him—the tasks to be performed on the day before to keep us "in the Spirit on the Lord's day", while somewhat difficult and arduous, should be performed with joy and gladness by all who love and serve God, so that our bodies, our minds and our entire lives can be given over to the services, and worship of our Creator on this day, we call "The Lord's Day". Thus, as I sit and listen to what is going on about me on Saturdays I am forcibly reminded that we must all make haste to prepare for the Lord's Day for the Saturday evening of Life is fast approaching for many of us, and ere very long the glorious light of a new day will break upon our

vision and we will be ushered into that Heavenly Temple where we can sing praises to our God forever and forever-more.

—Mrs. Ida Barlow Trotter.

#### STONEWALL

On May the 12th, Stonewall Baptist Church began a revival with Evangelist Dempsey W. Hodges of Dothen, Ala., doing the preaching. The Lord blessed us wonderfully in the meeting and gave us 57 new members, 42 of which were for baptism, with the exception of five or six the entire number were grown men and women. The faithful mem-

bership was greatly revived, great interest was manifested from the beginning to the end.

We wish to say that Brother Hodges is a great preacher, he seems to stir the unconcerned to manifest great concern about themselves. We don't think that any one who is in need of an Evangelist to hold a meeting of Old Time Religion would make any mistake to "jump" at the chance to get Brother Hodges.

On account of the pastor's poor health, and being unable to serve, we were fortunate in getting Rev. J. H. Ivey to do the baptizing for us. We think this was one of the most impressive baptismal services

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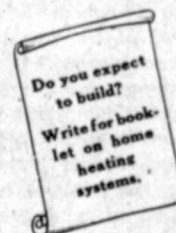
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that it has been our privilege to wit-  
ness.

We sincerely hope that all who  
are in need of a great revival will  
be blessed as much as we have been  
or according to their needs.

Sincerely,

—J. S. Slaughter, Pastor.

(Continued from page 9)  
tainable elsewhere. Let the pastors,  
laymen and all others take advan-  
tage of this convention in your dis-  
trict and come and get the blessing.

If you want to add two good books  
to your library, get "From Nature  
to Grace" and "The Heart of God".

### Yalobusha Organizes an Associational B. Y. P. U.

On the fifth Sunday of May the  
forces of Yalobusha met with the  
Pleasant Grove Church about four  
miles east of Coffeeville with more  
than half of the churches in the  
association represented, and after a  
splendid program organized an As-  
sociational B. Y. P. U. They were  
having a joint Sunday School and  
B. Y. P. U. meeting but found that  
each of these departments of our  
work was worthy of a full day at  
least once a year, so the Sunday  
School forces will in all probability  
do as the B. Y. P. U. forces have  
done and that is establish an or-  
ganization in the association that  
will be for the advancement of B.  
Y. P. U. work. Rev. R. L. Breland  
was elected president and Mrs. G.  
C. Cost was elected secretary.

### Our Summer Work

We are putting our efforts this  
summer into Associational B. Y. P.  
U. organization. We believe that a  
good organization within each asso-  
ciation will mean a great deal to the  
spreading of B. Y. P. U. work in  
the state, so we are bending our  
efforts in that direction this summer.  
If one of our workers writes to you,  
or calls to see you to talk about the  
work in your association, we trust  
you will answer their letters and  
give them a kind hearing and as-  
surance of your co-operation.

### Two Thousand Workers This Summer

Miss Mary Frances Johnson, Stu-  
dent Secretary of M. S. C. W., and  
Rev. D. A. Youngblood of Fifth Ave.  
Church, Hattiesburg, are giving  
some of their time this summer to  
the B. Y. P. U. work. We are for-  
tunate in having them and they will  
do you good if you have them with  
you in your association.

### George County 100%

Can any other association make  
the same report? Every church  
with a B. Y. P. U. and half of the  
B. Y. P. U.'s A-1. That's the report  
we have just gotten from Brother  
Rhodes, pastor of Rocky Creek  
Church, that county. He says that

the work is getting on fine and the  
young people themselves have been  
responsible for the progress made,  
as they go to the churches that have  
no union and organize them. A  
mighty fine spirit, and the spirit that  
many of our B. Y. P. U.'s in the  
state manifest.

Keep in mind the Baptist Assem-  
bly on the coast August 4-12.

### Summertime—Fordtime—B.Y.P.U.— time

Summer time is the best time for  
Ford time, and Ford time and sum-  
mer time makes this time the best  
B. Y. P. U. time. Now there are  
many, many churches in your asso-  
ciation that hasn't a B. Y. P. U. and  
they have young people that need  
the training and who want it and  
who are just waiting for you to  
come out and get them started off.  
Go out and visit them on their regu-  
lar preaching day, call a meeting  
after services and make an engage-  
ment with them for an hour later  
at which time you will organize.  
Maybe you can arrange the meeting  
beforehand for the afternoon some  
Sunday or any evening during the  
week they will meet you. Get some  
interested member of the church to  
spread the news that on a certain  
night you will be out there to help  
them organize and you will find a  
good crowd waiting for you when  
you arrive. Then follow up the or-  
ganization by teaching them the  
Manual if possible, at least meet  
with them for several evenings and  
see that they get started off right.

### B. Y. P. U. Convention Second District

A cordial invitation is extended to  
all Senior, Intermediate and Junior  
B. Y. P. U.'s to meet with the Shaw  
Baptist Church June 25 and 26. We  
are preparing for a great conven-  
tion. We will have plenty of room  
for everybody. We expect around

### MISSISSIPPI-ALABAMA BUSINESS COLLEGE

Suttle Building, Meridian, Miss.  
The School  
you will eventually attend.

### For the Little Folks BIBLE A. B. C.

Attractive Book Illustrated in Colors  
GOLDEN RULE—specially useful  
as a gift or prize—each 15c. To in-  
troduce, 25c for both, post paid.

Send for Catalogue FREE  
J. H. FLEMING,  
214 7th Street, South,  
Minneapolis, Minn.

**WANTED** young men and women to pre-  
pare for business and office po-  
sitions now awaiting them in South Alabama  
and Mississippi. Write school you prefer to  
attend for full information.

Mobile Business College, Mobile, Ala.  
Laurel Business College, Laurel, Miss.  
Gulf Cities Business College, Gulfport, Miss.

### A GRATEFUL FATHER

"We are grateful beyond words for what the 'San' did for our boy".  
Thus writes an eminent Baptist preacher whose son was a patient at  
the Baptist Sanatorium for many months. We could publish hundreds  
of similar testimonies. For catalog and terms write H. F. Vermillion,  
Supt., El Paso, Texas.

200 delegates and we would urge  
every B. Y. P. U. leader to impress  
the various unions with the sin-  
cerity of the invitation. We want  
you to come. Try your best to be  
here on the first day, as we are plan-  
ning a banquet for everybody from  
5:30-7:00 p. m. of the first day.  
We want to make this the best of  
the district conventions. We can do  
so if you will come.

—F. W. Roth, Pastor,  
Walker-Hanks Memorial Church.

### WHY WORRY?

The Scope evolution trial in Ten-  
nessee will settle nothing. God does  
not settle the truth of His Word by

judges, lawyers, courts or juries.  
The decisions can be what they may  
but the eternal, everlasting truth of  
God is unchanged and unchangeable.  
For billions of years the Truth has  
been true; for billions of years it  
has been attacked and efforts have  
been made to change and destroy  
it, but it remains the same unchang-  
ing rock, and all the weapons used  
against it are shattered and de-  
cayed. When Scope and Darrow and  
Fosdick and all the other infidels  
who are now trying to destroy the  
truth as taught in the Bible, are  
dead, damned and forgotten, the  
Truth will still be alive and doing  
business at the same old stand.

(Continued on page 16)

## A Bank for All

Complete facilities for large  
accounts—Cordial service  
for small ones.

This bank welcomes your  
business and seeks to de-  
serve it on the basis of  
service—service rendered  
in terms of friendly, helpful  
co-operation.

Why not come in and open  
an account here today?

## The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. Hartfield,  
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Vice-President.

School Desks  
Opera Chairs  
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Kindergarten  
Chairs  
School Supplies  
Blackboards  
Southern Desk Co., Hickory, N.C.



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

### Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten,  
twenty, thirty years from now. Every  
parent knows it depends entirely  
upon the training he is getting now,  
his associations, ideals and aspira-  
tions.

Mr. Robert K. Morgan, Principal  
of Morgan School, Petersburg, Tenn.,  
has been training boys for thirty  
years. He knows boys. He wants  
your boy. He recognizes in every  
boy possibilities which if developed  
will make him a leader. He wants  
to develop that trait in boys. Robt.  
K. Morgan is a Christian gentleman  
of strong, wholesome, inspiring per-  
sonality and his school is a material  
projection of that character.

Write Mr. L. I. Mills, Secretary  
Morgan Schol, Petersburg, Tenn., to-  
day. He will send you a catalogue  
and tell you about what this school  
can do for your boy.

## MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now  
being raised. Hattiesburg in one week gave seventy seven thousand  
dollars (\$77,000.00). Application for full membership as an A-1  
college will be made at the next meeting.

We invite you to send us your daughter to be trained in a stand-  
ard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited  
high school or by examination.

Physical Director gives whole time and close attention to phys-  
ical welfare of students. Beautiful new forty thousand dollar (\$40,-  
000.00) hospital on campus but no serious illness in recent years.  
Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and  
Hockey. In the beautiful Ozona and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students  
and has attached bath. Dockery Hall and Love Cottage are conducted  
on the Self-help plan and expenses are very much reduced.

No higher class musicians in the South than Elwood S. Roeder,  
Director of Music and teacher of Piano, and Barbara Stoudt-Roeder,  
teacher of Voice. Mrs. Kate Downs P'Pool has been head of Speech  
Arts Department for ten years. Highest advantages in Art and  
Home Economics.

A check for twelve dollars and fifty cents (\$12.50) will reserve  
a room in any dormitory for the next session beginning September  
16. For beautiful new catalogue address

J. L. JOHNSON, President,  
Hattiesburg, Miss.



### SOUTHWESTERN BAPTIST SEMINARY CLOSES EIGHTEENTH YEAR

Significant Events Marked Each Exercise of Commencement Week—  
Graduating Class Presented  
Memorial Arch to Seminary—  
Faculty and Student Body Gave  
Passage to Graduate Going to Japan

By Lewis A. Myers, Managing Editor, Seminary Monthly Magazine

Addresses, class papers, departmental programs, special musical numbers, and receptions and banquets brought to a close the eighteenth annual Commencement exercises at The Southwestern Baptist Seminary, Fort Worth. Commencement week extended from the 26th through the 29th of May.

Dr. J. W. Lynch of Wake Forest College, North Carolina, preached the Commencement sermon Tuesday night. His address, excellent from every point of view, was a great beginning, and at the very first, gave an impetus to this school closing, unexcelled by previous years.

Every exercise, while gathering around some speaker or subject, depended, not alone upon the address for its interest, but every occasion was interspersed with rare musical numbers, and by the unexpected presentation of gifts, memorials and other events equally as gripping and inspiring. With the Commencement sermon still the talk of the student body, the Seminary Choral Club and Orchestra assisted by the Seminary Band were in their places and ready to present Gail's oratorio, "The Holy City".

The oratorio was presented to one of the largest audiences ever assembled in the Seminary chapel. This occasion is usually considered to be the crowning work of the School of Gospel Music for one session. Taking part in the service were men and women of notable musical attainments; leaders in the institution and in the states from which they came at the time of their enrollment in the Seminary.

Dr. John L. Hill, editorial secretary of the Sunday School Board, was the speaker during the exercises of the School of Religious Education. His subject was "The Ministry of Religious Education", and his emphasis was on the accomplishment of Religious Education in Kingdom Development.

Thursday night was Training School night and Mrs. W. C. James, former Southwide president of the W. M. U., addressed the young ladies, stressing their place as co-laborers in Christian work.

Degrees and diplomas were conferred upon 105 graduates. Seventeen degrees have already been conferred upon those completing their work in the course of the session, making a total of 122 graduates. Those graduating in Theology outnumbered the other departments. A degree of Doctor of Religious Education was conferred upon Professor T. B. Maston of the School of Religious Education. He is the first to receive this degree from this institution.

The baccalaureate address was de-

livered by Dr. R. G. Lee, pastor of the First Baptist Church of New Orleans, bringing to a close the week's exercises. Dr. Lee left his audience at a high inspirational point.

### TRUE REPENTANCE

There is only one way and that is in God's word. It is not going to church every Sunday, leading in prayer and paying the preacher liberally, and failing to live right during the week, nor going to the altar to be prayed for and weeping until you feel better. Many mistake this for repentance. It is not crying over dying friends and relatives, promising to meet them in heaven. Living a moral life and doing good deeds for a name, or to atone for disobedience is not repentance. Repentance is not remorse of conscience, or anguish of mind like Old Judas and many others rather than confess and make wrong right. Repentance is not to confess your wrongs and pray on beds of affliction, promising to accept Christ as your Savior. Many seem to repent on such occasions, but if spared will soon forget their vows and live as before. Repentance is not merely to believe that there is a God and tremble under his divine teaching for the Devil himself believed and trembled. Jas. 2:19. Repentance is not to be almost persuaded to accept Christ. Agrippa and many others were almost persuaded and yet never did repent; Acts 26:28. Reformation is not repentance. There is so much reformation in our modern revivals. They think and pretend to reform, will join the church under persuasion and excitement. Many mistake conviction for conversion, and being led by others to believe they are converted, many believe when you join the church you are saved, they will join and live a very strict life for a while. They will drift back in sin, curse and do other hideous sins as before.

"If ye love me ye will keep my commandments", John 14:15. Repentance is not to make resolution to do better and turn over a new leaf and make a good start. Herod had a good desire to do good and did a great many deeds under John's preaching. Mark 6:20. With all of his convictions, resolutions and good deeds he never repented. Repentance is not to tremble and fear under the searching truths of God's Divine Laws. Thousands are thus forever lost like Felix. He feared and trembled and wanted a more convenient season, but it never came, Acts 24:25. Relief of conscience because you think you have done your duty and doing some good deeds for a show is not repentance.

Then what is true Repentance? It implies a goodly sorrow for every sin. 2 Cor. 7:10. True repentance is to quit every sin now and forever, for if we sin again we have never quit sin, for we cannot be a Christian and a sinner. We will have to make a full and complete surrender of every sin and turn completely around, forsaking of every sin. "Whosoever abideth in Him, sinneth not". John 3:6. "He

that sinneth is of the Devil". John 3:8. When we are truly repentant we will love everybody, we will know when we have passed from death unto life by loving the brethren. 1 John 3:14. We will forgive everybody, for if we forgive not men of their trespasses, neither will our Heavenly Father forgive our trespasses. Matt. 6:14-15. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not. John 5:18. Now being made free from sin and become servants unto God ye have your fruits unto holiness and the end everlasting life. For the wages of sin is death, but the gift of God is Eternal life through Jesus Christ our Lord. Rom. 6:22-23. Now dear readers, have you such repentance? If not your chance for heaven is hopeless. "Except ye repent ye shall all likewise perish". Luke 13:3.

—A. W. Mayo, Hazlehurst, Miss.

### BIBLE STUDIES

By C. M. Sherrouse

In offering Himself as the "propitiation for our sins, and the sins of the whole world", Jesus Christ must become sacrifice, surety and priest—"a high priest of good things to come". Heb. 9:11. A priest is one who offers sacrifice to God on behalf of the guilty, condemned sinners, who intervenes, who "maketh intercession" for them. The priesthood of Aaron was a type of the priesthood of Christ who was "priest after the order of Melchisedec" and not "after the order of Aaron". Heb. 7:11-21.

"By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them". Heb. 7:22-25.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore".

Our great high priest must possess inherent immortality, which belongs to God only, for of him it is written: "who alone hath immortality"—self-existence—which qualified him to enter and remain in the presence of God as our advocate. 1 John 2:1. No created, finite being could do this, though as sinless as was Adam at the time of his creation. "He therefore, who ascended to the right hand of God to make atonement for us, is the self-same person who descended from thence to suffer and die on the cross for us, save that he took back with him

(Continued on page 15)

## IN MEMORIAM

### Obituary

Whereas, our Brother D. R. Branch, who was a distinguished member of the Duck Hill Baptist Church, Duck Hill, Miss., has been called away by death; and whereas, we keenly feel our loss on account of his quiet life and liberal giving; now, therefore be it resolved by this committee that we humbly bow to the will of Him who does all things well, and that we tender to his bereaved relatives our deepest sympathy, whose loss we trust is Heaven's gain; and commend unto them the following words for their comfort: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

Respectfully submitted,  
J. E. Heath,  
J. L. Wray,  
J. L. Dunn,  
Committee.

### MR. AND MRS. LOWE, MISSIONARIES, LOSE SON BY DROWNING

By Frank E. Burkhalter

Every Southern Baptist who knows of the great work Dr. and Mrs. John W. Lowe, missionaries, are doing in China, will be distressed to learn that their promising son, John W., Jr., was accidentally drowned June 2, while swimming at Liberty, Mo., where the family are spending their furlough.

From the stricken father the writer has received the following telegram:

"Our dear John W., Jr., age 14, was snatched from us yesterday by accidental drowning. Our temporary loss is irreparable. Younger boys saw his uplifted hand, heard his cry for help, and hastened to call others to the rescue but, alas, the response came too late to save our boy. His favorite song was 'A Volunteer for Jesus' and we had hoped when we are old that he would carry on our work. Upon the breaking and burdened hearts of your missionaries, made heavy by the debts and curtailment of the work of our board, comes this additional sorrow.

"We sit in submissive silence in our personal loss but our faith is firm. We accept this as from a loving Father. Determined to give all that is left in his service our hands too are uplifted, praying still that Southern Baptists will respond to the 'S. O. S.' of our foreign mission enterprise in time to save our Lord's work and our missionaries from death and disaster."

If Southern Baptists as a whole



# ORIAM

Brother D. R. a distinguished Hill Baptist Miss., has been th; and whereas, loss on account d liberal giving; resolved by this humbly bow to o does all things tender to his be- ur deepest sym- ve trust is Heav- mment unto them s for their com- e say unto you e Lord, that we t remain unto the shall not prevent asleep. For the ll descend from ut, with the voice d with the trump d in Christ shall hich are alive e caught up to in the clouds, to the air: and so ith the Lord." 1

mitted,  
E. Heath,  
Wray,  
Dunn,  
Committee.

## LOSE SON BY NING

Burkhalter

n Baptist who at work Dr. and owe, missionaries, will be distressed ir promising son, was accidentally hile swimming at re the family are rrough.

cken father the ved the following

W., Jr., age 14, n us yesterday by g. Our temporary e. Younger boys and, heard his cry ened to call others alas, the response ave our boy. His 'A Volunteer for d hoped when we ould carry on our breaking and bur- your missionaries, he debts and cur- work of our board, nal sorrow.

missive silence in but our faith is this as from a lov- rmined to give all service our hands praying still that s will respond to ur foreign mission to save our Lord's missionaries from r." ptists as a whole

could see and feel the need as our faithful missionaries, home and foreign, do, they would immediately reinforce our Cooperative Program to the point where sufficient funds would be provided to take care of the more pressing needs of all our missionary, educational and benevolent enterprises embraced therein.

### TCHULA

Have just returned from a ten days meeting in Tchula. The Mississippi Quartette from the Bible Institute of New Orleans led the singing. The new Baptist Church was crowded to its doors every night during the ten days. We were much delighted with the splendid co-operation of the Christian people of the whole town of Tchula, and especially with the much beloved pastor of the Baptist Church, Dr. J. R. G. Hewlett. The Quartette did some fine singing and the people were delighted with it.

The Lord gave to the Baptists 36 new members. There were ten others who indicated their desire to go to the Methodist Church and one to the Presbyterian. The weather was ideal, there are many gravelled roads entering Tchula and we had people in attendance upon our meeting from many miles in every direction.

Yours for greater victory,

—W. E. Farr.

### RABIES—A GROWING MENACE IN MISSISSIPPI

Rabies has increased to such an extent in Mississippi during the last few months that it is a real menace to the public health. This rapid increase and the continued prevalence of the disease can be explained only on two grounds, viz., lack of knowledge of the character of rabies and the manner of its dissemination, and lack of courage or indifference in the enforcement of existing laws specifically providing for the control of the dog population. The former may be excusable on the part of the public but not on the part of health officials. THE FAILURE TO ENFORCE LAWS IS INEXCUSABLE WHEN SUCH NEGLECT JEOPARDIZES LIFE AND HEALTH.

There is ample evidence in the records of the State Board of Health to support the foregoing statements. The number of dog heads examined in the tate Hygienic Laboratory, July 1st, 1924, to March 1st, 1925, a nine months' period, were 409. The number showing rabies (positive) 225; the number not showing rabies (negative) 184. Each year shows an increase in the number of cases of rabies in animals, principally dogs, and the number of cases of human beings bitten and subjected to Pasteur treatment.

—F. J. Underwood.

### LET US PRAY

When I read a certain paper and see how much time a supposedly great man, is using to fight evolution and how scared he seems to be that we are all going off after mon-

keys, I feel like saying, Brethren let's pray. There is no doubt that man is fearfully made, and is equally as fearful sometimes, especially if there is anything said about a monkey, which fact seems to cause us to forget the majesty and power of our God. Surely he made both man and the monkey and can handle both if we will just let Him. Brethren, let's pray, let's pray more and talk less, and we will find that we have much for which we should praise our God. Brethren, let's pray.

—L. I. Thompson,

Florence, Miss., June 6, 1925.

P. S. If a man should tell me that his ancestors were monkeys he would have my deepest sympathy, and if he should tell me that my ancestors were monkeys I would think him nutty.

L. I. T.

(Continued from page 14)

our nature, purified and glorified to be the visible embodiment and vesture of his divinity forever.

A priest without a sacrifice would be valueless. "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer". Heb. 8:3. "The gift and sacrifice of Himself, Jesus Christ, the Son of God, not only sinless, but incapable of sinning, possessing infinite, intrinsic value, was fully sufficient to take away the sin of the world". John 1:29. "The blood of Jesus Christ, His Son, cleanseth us from all sin". 1 John 1:7. The death of a created finite man could not satisfy the demand of infinite justice. Jesus the Son of God, suffered the infinite penalty of the law, else none of Adam's posterity could be saved.

### A CHOPPER OF WOOD

By Mrs. Jennie N. Standifer

Wentworth College closed early in June. There was a summer term, and students could take special work, and thereby complete the course in three years. Paul Leonard's parents lived in the college town, and when he completed the freshman year his father wished him to take a summer course, and enter a time-honored university at the end of three years in college.

"I prefer to work, Father," said Paul. "I am tired of books."

"What do you propose to do, my son?"

"I want to work out of doors."

"Want to make a late corn crop?"

"Well, no, I want to be in the woods."

"How about clearing the tract of timber land down on Clear Creek for Mr. Dearman? If the wood is cut into stove wood the chopper gets three-fourths to sell as he pleases. Want to try it?"

"I would like it better than being in school."

"But you would have to stick to your job, my boy."

"I would. It will be fine to spend vacation in the woods."

"I will speak to Mr. Dearman tomorrow, and I think you can begin work Monday. He will help you sell

the wood for a fair price. Jobs are hard to find during the vacation months."

A contract was made with Mr. Dearman, and Paul spent the first day in the woods felling red oak trees. It took a week to chop the trees into stove wood. He returned home every evening very tired. Saturday evening he told his father:

"I believe I'll give up that wood chopping. It is too lonesome, and too hard work for the money in it."

"Keeping books is hard work, son, but with a wife and five children to support I have stuck to it for twenty years. Stick to your job, boy, and learn that it is a duty to keep your word. Wood chopping will give you brawn, if not intellectual training."

"I thought I would get to hunt rabbits and squirrels, and there isn't any time. I am too tired to hunt at night, or go anywhere."

"But you will stick to your job, Paul."

A few weeks dragged by and Paul was visited one evening by the manager of a local minstrel company, Jim Myers.

"We are getting up a company," Jim explained, "to tour the state. We may visit several other states. We will make expenses, and some money, perhaps, and have worlds of fun. You were so fine in high school class plays that I know you can help us. Turn that wood chopping over to some negro and join us, old man."

"I'll ask Father about it, and go if possible."

"It is certainly hard on you to be tied down to cutting wood this summer, Paul. It looks cruel to me."

"I chose it in preference to summer school work, and Father won't let me give up the work until it is finished."

"Old Dearman is a skinflint. He ought to give you all the wood and pay you a salary."

"I'll try to persuade Father to let me get some one take my place clearing that land."

"Tell him how sorry we all are for you."

Paul began to feel sorry for himself, and when Jim was gone he went to his father and told of the opportunity offered him to earn money and combine a lot of pleasure with it.

"It would be improving too, Father, to travel over the country

and get acquainted with the people."

"Not the kind amateur minstrels would meet. Besides, you haven't carried out your contract and cleared that land of timber. Farm laborers are scarce, and wood choppers hard to get. Keep on with your work, boy."

Paul was still feeling that he was unjustly treated, and his father hardhearted, when several of the summer school students came to him with the urgent request that he enter school and join their baseball team.

"We've got to have a pitcher, Paul," said Sam Darby, the captain of the team. "You can begin this summer school work now and we will coach you on weak points so you can soon be up with the class. We can not win a game against other summer school college teams without you. For the reputation of our college come join us."

"My father may object."

"I heard him tell Professor Barnes that he was greatly disappointed in your preference for work this summer, instead of a course in school."

"I will ask him, and join you if he is willing."

Mr. Leonard replied to his son's request with the question:

"Have you a substitute as a wood chopper, Paul?"

"No, but I might—er—find one."

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FOR YOUNG LADIES

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Highest and Healthiest Part of Mississippi; Only One Mile from Highest Point Above Sea-level in the State. Send for New Catalog.

LAWRENCE T. LOWREY, Ph.D., President,

Blue Mountain, Mississippi



"It is more probable that you might not, my boy. You must stick to your job until you can quit it honorably."

Paul was angry, but he smothered his sense of wrong and returned to his hated job with the grim determination to finish his work as soon as possible and maybe go away and never return. The thought came, how about giving his mother pain? And Father was good and kind, but so firm and strict about some things that seemed useless. He decided to defer going away for a time, and went to work with redoubled energy. He would finish that work or die in the attempt.

By the following Saturday afternoon three fourths of the timber had been felled. Paul returned home to find his father in bed with an acute attack of lumbago, and his mother in deep distress from the receipt of a telegram saying her sister in the Mississippi delta was critically ill.

"You must drive your mother across the country tonight, Paul," said his father. "She cannot make connection by rail, and delay may mean so much. You can rest Sunday and return Monday, unless needed."

"All right. I will be ready, and have the car ready in half an hour."

Paul made the long trip without delay or accident. His aunt was better Monday morning, and Paul started on the return trip in the early forenoon. There were several unexpected delays, and it was sunset when he reached the Dearman farm, a mile from the college town. He turned from the main road into one that passed the land he was clearing. As he approached the place he heard shouts of laughter and gay young voices. He came upon the clearing to find every tree felled, cut into stove wood, and neatly corded. Sam Darby and a crowd of summer-school students were piling dry brushwood to be burned. When they saw Paul they burst into cheers.

"We rolled you for your job, old scout!" cried Sam. "We heard of you being called away, and Monday being our holiday, every man of us turned wood chopper and—behold! We cannot tell a lie, we did it with our little axes. Our pitcher's job is finished, and he is free—so his dad said when we interviewed him yesterday. He is just as happy as we are. You enter classes tomorrow, and will lead us to victory in our match games."

"It was great of you, boys," replied Paul. "There are not words to express my thanks. But I am out of practice, pitching, friends."

"Not after swinging an axe all these weeks. You will make good, just as sure as you made good as a chopper of wood."

And Paul came up to Sam's expectations as a ball pitcher, and many splendid victories were won. He also rewarded his father's hopes as a scholar; for in a great Western university he is an honored and beloved instructor.

(Continued from page 13)

Heaven and earth will pass away along with those wiser-than God

men, but God's Word, which is the Truth, will never pass away. After the court is over, after the judges and the jury have handed in their decision, let it be what it may, the Truth will remain as in the past. Jesus Christ will still be the divine Son of God; man will still be man, and monkey will still be monkey; devils will still be devils and hell will still be an eternal hell of fire and brimstone just the same. God's Word, and the Bible will still be

true when man and nations who oppose it are forever gone.

So, why worry! Preach the truth, live the truth, pray and wait and the Truth will define and protect itself. Why worry!

S. O. S.

Will you not write, or get Brother Cinnamon, J. W. Lee or N. W. P. Bacon, one or all of you write, and help a few of us "with whom there is something wrong", who are saying "Show us The Father", to better

understand "Lo I am with you always". Write good and strong on "why we feel and appear 'so dried up' when we meet in prayer meeting?" (When we do meet in prayer meeting).

Anxiously yours,

—Quibbler.

#### LOW WAVE LENGTHS

"Speaking of bathing in famous springs," said the tramp to the tourist, "I bathed in the spring of '86."

## I Will Prove To You That You Can Make \$100 a Week



Yes, you can make \$100 a week. You can make \$5,000 a year and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made \$750 in one month. You can begin like R. L. Marshall, of New Jersey, who made \$80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. The opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

### 700 Men and Women Wanted At Once

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we suggest you can make a net, clear, cold profit for yourself of anywhere from \$50 to \$100 a week with very little effort. Your first day will bring you big money. W. A. Webster, of Virginia, made \$6 in 1½ hours; Leonard Lemay, of Michigan, made \$15 his first afternoon; W. P. Stone, of Maine, made \$24 in 4½ hours. All without experience or training and you can do as well, or better.

### Amazing Profits For Easy Work

We are the originators and manufacturers of "ZANOL" Products—the nationally advertised line of pure food products, toilet preparations, soaps, perfumes, household and laundry necessities—over 350 different kinds.

### More Than A Million Dollars Made By Our Representatives In 8 Months

If you want your share of these big profits all you need do now is write. You won't believe how easy it is nor what wonderful profits you can make until you get started and the money begins to roll in.

We furnish all of our people with complete equipment for doing business. We furnish it free. We tell you in detail exactly what to do. We make it easy for you. We help you in every way to get started quick and to make big profits without waiting or delay. You will be given the same proposition that has brought thousands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachusetts; and dozens of others. It has enabled G. C. Henry to make four times as much money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery business.

### Send No Money

Just send me your name and I will tell you how to get started. I will give you all the

Four million dollars worth were bought last year but none of these products are sold in stores.

We sell direct from factory to customer. By this means we give greater values and lower prices than could be secured in stores. We have thousands and thousands of customers in every section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality through whom our customers send us their orders.

### Exclusive Territory

We offer to assign you an exclusive territory and let you handle all our dealings with our customers in that territory. You will simply introduce our products and let the people know that you have become the "ZANOL" Representative. The rest is easy. Our products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes our Representative is given complete instructions, full equipment and everything necessary for success.

THE AMERICAN PRODUCTS CO.

Albert Mills  
President and General Manager

Dept.

Cincinnati, Ohio.

**Mail This NOW**

Albert Mills, Pres., American Products Co., Dept. 1199, Cincinnati, Ohio.  
Please send me, without one cent of cost and without any obligation, complete details of your new plan by means of which I can make from \$50 to \$100 a week.

Name.....

Address.....

(Write Plainly)

### Your Profits Will Begin At Once

These records show you how our Representatives make large profits the first day. You can easily do as well.

#### \$16 Profit First Day

That's the record of Alyse Leblanc, of Massachusetts.

#### \$32 Profit in 8 Hours

is the result of the first day's work of Adolph Montoya, of New Mexico.

#### \$4 in One Evening

is pretty good pay for 2 hours' spare time. That is what Samuel Miles, of Arkansas, made his first day.

#### \$13 Profit First Afternoon

Jacob Myron, of Connecticut, started in the afternoon and cleared over \$13 before evening.

#### \$4 an Hour

was what Margaret La Roux, of Michigan, averaged her first afternoon.

#### \$40 in 24 Hours

was the result of the first work of B. Collander, of Massachusetts.

### We Furnish An Automobile

We want you to realize that this is a high-grade proposition. We want to help you in every way to make large profits and we offer to provide a car without any expense to you whatever. Just write for our proposition. Mail the coupon for details of the plan that will give you this automobile without expense and from \$10 to \$30 a day in cash.



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